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# THE JOURNAL OF THE MOSCOW PATRIARCHATE





### ST. ALEKSIY OF MOSCOW

15th-century icon by a follower of the Dionisiy school from the Dormition Cathedral of the Moscow Kremlin.

St. Aleksiy was born circa 1300 in Moscow. From 1320 he was under stringent monastic rule in the Moscow Monastery of the Epiphany. In 1350 he was consecrated the Bishop of Vladimir and in 1354 elevated to the dignity of Metropolitan of All Russia. Metropolitan Aleksiy promoted in every way the rallying of the Russian provinces around Moscow and the formation of a centralized Moscow state. The Moscow monasteries of St. Michael's Miracle in Chonae and of the All-Merciful Saviour St. Andronik were founded through his efforts. He prepared a new translation of the New Testament from Greek into Church Slavonic. He had an outstanding role to play as the spiritual father and tutor of Grand Duke Dimitriy Donskoi. Metropolitan St. Aleksiy passed away in 1378 and was buried in the Moscow Monastery of St. Michael's Miracle in Chonae. His relics were inventoried and canonized 53 years later. In 1431 the great prayerful intercessor for the Russian land was canonized. His relics were translated into a temple erected in his honour. Since October 16, 1948, his relics have been enshrined in the Patriarchal Cathedral of the Epiphany.

His feast days are February 12/25, May 20/June 2 and October 5/18.



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# THE JOURNAL OF THE MOSCOW PATRIARCHATE

PUBLICATION OF THE MOSCOW PATRIARCHATE

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## **New Year Telegrams from His Holiness Patriarch PIMEN**

**To the General Secretary of the CPSU Central Committee,  
Mikhail Sergeyevich GORBACHEV**

*The Kremlin, Moscow*

Deeply esteemed Mikhail Sergeyevich,

Please accept cordial good wishes for the coming new year of 1988 from the Holy Synod, episcopate, clergy and laity of the Russian Orthodox Church and from me personally. It is with a sense of profound satisfaction that the children of the Church welcome the all-round renewal of the life of our great Motherland and strive to take an active part in this beneficent process. The outgoing year which was marked by the signing of the historic treaty providing for the elimination of two classes of missiles, will remain in the grateful memory of mankind an epochal milestone on the road to a nuclear-free world. In all of this you have made an exceedingly profound and comprehensive contribution. On the eve of the incoming year, a remarkable one for our Church which will be celebrating her millennium, I would like to assure you that believers, acting in unanimity with the whole of the Soviet people, will increase their efforts for the benefit of their country and their service for the cause of peace. I cordially wish you, dear Mikhail Sergeyevich, spiritual and bodily strength and invoke a blessing upon your selfless service for the benefit of our beloved Motherland.

*PIMEN, Patriarch of Moscow and All Russia*

**To the President of the Presidium of the USSR Supreme Soviet,  
Andrei Andreyevich GROMYKO**

*The Kremlin, Moscow*

Deeply esteemed Andrei Andreyevich,

On behalf of the Holy Synod, episcopate, clergy and laity of the Russian Orthodox Church and on my own behalf I would like to extend to you, and, in your person, to the Presidium of the USSR Supreme Soviet, our best wishes for the coming new year of 1988. It is with a sense of deep satisfaction that we welcome the beneficent changes in the life of our society the outgoing year has been marked with and the persistent efforts of the leaders of our state for the purpose of ridding mankind of the threat of nuclear catastrophe. All this finds a full measure of understanding and support on the part of religious people who are working together with all our people for the prosperity of our great Motherland. On the threshold of the jubilee of our Church, we would like to assure you, dear Andrei Andreyevich, that being faithful to the millennial traditions of her patriotic and peacemaking service, the Russian Orthodox Church will continue to increase her efforts for the good of the Motherland, for the cause of peace and justice in relations among all nations. From all my heart I wish you spiritual and bodily strength so essential for your noble and responsible work for the benefit of our beloved country.

*PIMEN, Patriarch of Moscow and All Russia*



To the Chairman of the USSR Council of Ministers,  
Nikolai Ivanovich RYZHKOV

*The Kremlin, Moscow*

Deeply esteemed Nikolai Ivanovich,

I would like to extend to you personally and to the Soviet Government of which you are the head cordial good wishes of spiritual and bodily strength in the forthcoming year of 1988. It is with a sense of deep satisfaction that we are seeing out the outgoing year marked with impressive changes for the better in many areas of life of our society which has embarked upon the road of perestroika and renewal. I am happy to attest to the fact that the children of the Russian Orthodox Church provide their own contribution to these efforts of the whole of our nation. In 1988, the jubilee year for our Church, we, believers, shall continue to participate on an undiminishing scale in the process of the continued improvement of life of our Motherland and in promoting the progress of mankind towards a nuclear-free world. We are filled with profound gratitude for your understanding of the needs of our Church and for all that is being done in this respect by the Government of our country. I cordially wish you, deeply esteemed Nikolai Ivanovich, and the Government of our great Soviet country every blessed success in the coming new year.

*PIMEN, Patriarch of Moscow and All Russia*

**Exchange of Messages**  
**Between Archbishop Paul of Karelia and All Finland**  
**and Patriarch PIMEN of Moscow and All Russia**

**FAREWELL GREETING**

*"Having come to sunset and beholding the evening light,  
we hymn the Father, the Son, and the Holy Spirit: God"*  
(*"O Joyful Light"* at Vespers)

I thank the Lord God for granting me, an unworthy one, to serve for half a century at the holy altar and preach the Gospel tidings about the entry of the Kingdom of Heaven into the hearts of men.

I thank you, archpastors of the Holy Local Orthodox Churches of the whole Earth, for your fraternal communion with the Orthodox Church of Finland and your prayers for the brothers and sisters of our northern country.

I also thank all those who have accorded attention to our small Church in the vast field of ecumenical fellowship.

I thank the Lord God especially for you, archpastors, the clergymen, and the dear parishioners of our Local Church. In communion with the one people of God we celebrated the Holy Eucharist and offered the spiritual sacrifice of praise. In this we experienced the truth of the new life given to the world by the Risen Lamb of God.

And you too, dear and near friends of our Orthodox Church, are a gift of God to our Church.

I am sending this farewell greeting in my capacity as Archbishop of the Orthodox Church of Finland, retiring on September 15, 1987. I greet you all, never forgetting any one.

The Council of our Church will elect my successor on October 2, 1987. Let us pray that the Lord may grant him strength, wisdom and humility, so that the communion of peace and love may increase in our Church.



I also ask you to remember me, a sinner, in your prayers so that the grace of God might not leave me now when *it is toward evening, and the day is far spent* (Lk. 24. 29).

With love in our Lord Jesus Christ,

*PAUL, Archbishop of Karelia and All Finland*

## **Message to His Beatitude Archbishop PAUL**

**To His Eminence Archbishop PAUL**

Your Eminence,

After receiving your farewell greeting I have pondered much upon the inscrutable ways of God, the Heavenly Providence, and His constant care for everything visible and invisible, and about the crown of creation—man and his destiny.

I magnify and thank the Lord God Who granted you half a century of service at the holy altar, to be the administrator of the Holy Sacraments of the Church, to preach to those near and afar off the Gospel of the Kingdom of God, and to be the salt of the earth and the light of the world.

For your zealous service of the Church of God, the Lord loves you and has sent down heavenly gifts to the God-loving flock entrusted to you by the Chief Shepherd our Lord.

We shall pray that in the years of Your Eminence's retirement, the Lord may send great and abundant mercies to the Orthodox Church in Finland.

I trust that the good relations established between our two Churches during your primatial ministry will be kept up and increased under your successor.

I wish Your Eminence strength of body and spirit, the undiminishing help of God, the peace of Christ, and joy in the Holy Spirit.

With love in the Lord,

*PIMEN, Patriarch of Moscow and All Russia*

October 24, 1987

## **Congratulatory Telegram to Pope JOHN PAUL II**

**To His Holiness Pope JOHN PAUL II**

*Vatican City*

My heartfelt congratulations to Your Holiness on the anniversary of your enthronization and your name-day. May the Lord strengthen you in the lofty service of the Church of Christ through the intercession of St. Karol.

With brotherly love,

*PIMEN, Patriarch of Moscow and All Russia*

November 5, 1987

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, also congratulated the Primate of the Roman Catholic Church, His Holiness Pope John Paul II.



## Visit of the Ambassador of Greece to His Holiness Patriarch PIMEN

On October 1, 1987, His Holiness Patriarch Pimen of Moscow and All Russia received the Ambassador Extraordinary and Plenipotentiary of the Republic of Greece to the USSR, Ioannis Gregoriadis, and his wife in connection with the expiration of his term of office and departure from the USSR.

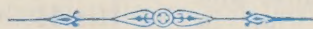
His Holiness the Patriarch thanked the ambassador for his considerate attitude to church problems, for the solution of which the Supreme Authority of the Russian Orthodox Church had often turned to the government of Greece. His Holiness Patriarch Pimen conferred upon the Greek Ambassador the Order of St. Vladimir, 2nd Class, for his great contribution to promoting mutual love between the

Greek and Russian Orthodox Sister Churches and strengthening friendship and mutual understanding between the peoples of Greece and the Soviet Union.

Presenting the order, His Holiness cordially congratulated Ambassador Ioannis Grigoriadis with the high award of the Russian Orthodox Church and wished him God's help in his future work.

\* \* \*

Later that day Head of the DECR, Metropolitan Filaret of Minsk and Byelorussia, gave a luncheon at his residence in Serebryany Bor in honour of Ambassador Ioannis Gregoriadis and his wife.





## Services Conducted by His Holiness Patriarch PIMEN

### SEPTEMBER

On **September 13 (August 31)**, the 14th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy assisted by Metropolitans Sergiy of Odessa and Kherson and Yuvenaliy of Krutitsy and Kolomna; Archbishops Iov of Zarsk, Mefodiy of Voronezh and Lipetsk, and Bishop Evseyev of Alma-Ata and Kazakhstan in the Patriarchal Cathedral of the Epiphany. During the divine service Archimandrite Grigoriy Chirkov was consecrated Bishop of Mozhaishk. After the Liturgy, His Holiness Patriarch Pimen presented to Bishop Grigoriy the archpastoral crozier and delivered an exhortation.

**September 20 (7)**, the 15th Sunday after Pentecost. On the eve, His Holiness Patriarch Pimen, assisted by Metropolitan Pitirim of Volokolamsk and Yuriev, conducted All-Night Vigil in the patriarchal cathedral.

On **September 21 (8)**, the Feast of the Nativity of the Blessed Virgin, His Holiness Patriarch Pimen celebrated Divine Liturgy in the patriarchal cathedral. On the eve, he conducted All-Night Vigil there, assisted by Bishop Vladimir of Podolsk.

On **September 27 (4)**, the Feast of the Exaltation of the Holy Cross, His Holiness Patriarch Pimen attended Divine Liturgy in the patriarchal cathedral. On the eve, he led All-Night Vigil there with the Office of the Exaltation of the Holy Cross, assisted by Metropolitan Pitirim of Volokolamsk and Yuriev and Bishop Vladimir.

### OCTOBER

On **October 4 (September 21)**, 17th Sunday after Pentecost following the Feast of the Exaltation of the Holy Cross, it was the 60th anniversary of the monastic profession of His Holiness Patriarch Pimen. On that day His Holiness celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Patriarchal Cathedral of the Epiphany.

**October 8 (September 25)**, Commemoration of the Passing Away of St. Sergiy the Hegumen of Radonezh, the Miracle Worker of All Russia. On the eve, His Holiness the Patriarch conducted Small Vespers with the reading of the Akathistos to St. Sergiy in the Trinity Cathedral of the Trinity-St. Sergiy Lavra. His Holiness was assisted by Metropolitans Filaret of Kiev and Galich, Filaret of Minsk and Byelorussia and Yuvenaliy of Krutitsy and Kolomna. On the feast day itself His Holiness celebrated Divine Liturgy in the Trinity Cathedral of the Lavra, assisted by Metropolitan Yuvenaliy.

### NOVEMBER

**November 17/4**, the Feast of St. Joannicius the Great, was the 30th anniversary of the archpastoral consecration of His Holiness Patriarch Pimen. His Holiness attended Divine Liturgy in the Patriarchal cathedral.

**November 21/8**, the Synaxis of St. Michael the Archangel and the Heavenly Host. On the eve His Holiness, assisted by Archbishop Iov of Zarsk, officiated at All-Night Vigil in the patriarchal cathedral.

On **November 29/16**, 25th Sunday after Pentecost, the Feast of St. Matthew the Apostle and Evangelist, His Holiness Patriarch Pimen attended Divine Liturgy in the patriarchal cathedral. On the eve, he officiated at All-Night Vigil there, assisted by Archbishop Iov.

After the service His Holiness felicitated the cathedral dean, Protopresbyter Matfei Stadnyuk, on his name-day. He said: "Dear father,

Today you celebrate your name-day, and all the parishioners of the cathedral join you in this celebration. This prayerful communion with your flock of many thousands is a great honour. May the Lord grant you many more years of pastoral service. And I, in my turn, wish you good health, bodily strength, well-being and God's help in fulfilling your obediences".



# **The 30th Anniversary of His Holiness Patriarch PIMEN's Episcopal Consecration**

## **ADDRESS OF GREETING**

**Delivered by the Holy Synod of the Russian Orthodox Church**

Your Holiness, Most Holy Vladyka and Father,

Three decades ago, through the will of the Holy Spirit and the nomination of the Supreme Church Authority, you were called to the lofty service of the Church of God in the episcopal dignity. Your episcopal consecration took place on November 17, 1957, in the Cathedral Church of the Dormition in the city of Odessa under the grace-filled blessing of the Kasperovskaya Icon of the Mother of God. And today, on this important and memorable jubilee, we offer filially, with deep spiritual joy, our most cordial congratulations and prayerful best wishes.

In your address at your nomination you said: "I accept my nomination to the episcopal ministry with deep humility and obedience to the will of God."

With the same sense of responsibility and obedience to the will of God you accepted the unanimous election to the Moscow Primatial See. Providential is the fact that these important occasions in your life took place under the protection of the Queen of Heaven.

And today, we bear witness with spiritual joy to the fact that you, Most Holy Vladyka, are a good pastor, mentor and father of the all-Russia flock entrusted to you. Your wise admonitions and appeals influence beneficially every aspect of our Holy Church's life. Your flock of all Russia loves you ardently as a zealous man of prayer, a wise preacher and diligent labourer in the vineyards of Christ. We, members of the Holy Synod, just as the episcopate, clergy and flock, constantly feel your paternal concern.

Continuing the work of your predecessors, the holy hierarchs of Moscow, and being indefatigably concerned for the preservation of the Orthodox traditions of our Mother Church, you, Your Holiness, are calling on everyone to be zealous guardians of the dogmas, traditions, rules and customs of the Orthodox Church, to preserve them intact and undamaged as the most precious treasure.

Your devotion and love for Christ our Saviour and His Holy Church make you pray fervently in church, which gives you strength of grace and helps you to carry out your lofty patriarchal ministry.

Of great importance are the efforts of Your Holiness to extend and deepen fraternal ties with the Local Orthodox and heterodox Churches, as well as in ecumenical activity, ecclesio-social service, and peacemaking. In this connection we note especially the recent successful visit to our country of the Primate of the Holy Constantinople Church, His Holiness Patriarch Dimitrios I.

The Constantinople Patriarch's sojourn, within the bounds of the Russian Orthodox Church, on the eve of the Millennium of the Baptism of Russ, revived for us the glorious pages in the history of the Church dealing with the beginning and spread of Christianity in Russia.

At present, when our Holy Church is preparing intensively to meet worthily the great and glorious jubilee of the Millennium of the Baptism of Russ, there is taking place in the life of our country an all-round renewal and reconstruction, a deep democratization.

Under your guidance, Your Holiness, the members of our Holy Church, just as all the Soviet people, are working inspiredly to realize the complex task of renovating further every aspect of life in our country, and to raise the standard of living of our citizens.

In your speeches you have called upon the faithful of our Holy Church to contribute to the creative labour of our society and have blessed their



patriotic and peace efforts. In the Message of Your Holiness and the Holy Synod on the occasion of the 70th anniversary of the Great October Socialist Revolution it says: "Dear archpastors and fathers, brothers and sisters, we ardently call upon all of you to enhance the traditional prayers for the leaders of our country according to the behest of the Apostle (1 Tim. 2. 1-4), in order to give utmost spiritual support to their truly titanic efforts in the renewal and transformation of all social relations based on the principles of openness, democratization and new political thinking." On behalf of your flock of all Russia you declare for support of the peace-loving foreign policy of our state and the proposals of its leaders for a stage-by-stage and complete abolition of nuclear weapons by the year 2000. You testify to the fact that the Russian Orthodox Church, true to her age-old patriotic and peacemaking traditions, will continue to increase her efforts for the well-being of our Motherland and the consolidation of peace throughout the world.

Your Holiness, on behalf of the Holy Synod and the Plenitude of the Russian Orthodox Church, we filially beg for your primatial prayers and blessing, and prayerfully wish you, our spiritual helmsman of all Russia, First Bishop and Father, many and blessed years.

#### MEMBERS OF THE HOLY SYNOD:

*FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine*

*ALEKSIY, Metropolitan of Leningrad and Novgorod*

*FILARET, Metropolitan of Minsk and Byelorussia*

*YUVENALIY, Metropolitan of Krutitsy and Kolomna*

*NIKODIM, Metropolitan of Lvov and Ternopol*

*KHRISANF, Bishop of Kirov and Slobodskoi*

*EVSEVIY, Bishop of Alma-Ata and Kazakhstan*

*SERGIY, Metropolitan of Odessa and Kherson, Chancellor of the Moscow Patriarchate*

November 17, 1987

Moscow

#### ADDRESS

#### DELIVERED BY HIS HOLINESS PATRIARCH PIMEN

in the Patriarchal Cathedral of the Epiphany on November 17, 1987

*The grace of our Lord Jesus Christ be with you all (Rom. 16. 24)*

Your Eminence Metropolitan Sergiy of Odessa and Kherson, Your Eminences and Graces members of the Holy Synod, venerable archpastors, honest pastors, brothers and sisters and in your persons, my God-given flock of all Russia,

I do not know of a better way of thanking you than to wish you all the grace of God, and I cannot think of a better request, suited to the present occasion, than for fervent prayers, in order that the grace of our Lord Jesus Christ might abide always in me.

Grace, granted to us through faith, begins, continues and ends our salvation and helps to perfect our Christian life.

It is timely to recall today, that a thousand years ago the grace of God which *bringeth salvation* (Tit. 2. 11) to all mankind, revealed its power in the land of our ancestors through Holy Baptism. Since those distant times and up to the present we have seen innumerable examples of great Christian self-sacrifice, models of Russian sanctity, which amaze the world by its sublimity, unattainable for natural human power.

Everyone striving to live according to the law and spirit of Christ, knows how infirm we are by nature and how weak is our power. But, with the help of grace acting in us invisibly, especially in the Sacraments



of the Holy Church, we may say with the Apostle: *I can do all things through Christ which strengtheneth me* (Phil. 4. 13).

The grace of God is undiminishable, and as long as the Church of Christ exists on Earth, and she will exist till the end of ages according to the immutable promise of the Lord, all of us, beloved, will always find in her the currents of grace for ourselves.

Entering upon the fourth decade of my episcopal ministry in the Church of Christ, I am aware of my weakness, but with humility I trust in the help of the all-powerful grace of God, the protection and intercession of the Blessed Virgin Mary, and the prayers of the saints of the land of Russia.

Called by Divine Providence to be solicitous for the beneficence and salvation of the flock entrusted to me, I endeavour to labour diligently as much as possible, but the hope of success of my concerns I place in the grace of God, in the help of my brother bishops, and in your prayers, my beloved brothers and sisters.

*So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase* (1 Cor. 3. 7). In Thee, O Lord, is the power of grace and our strength; fortify my weak strength with it, for the good of bearing the difficult patriarchal burden. *O God of hosts: look down from heaven, and behold, and visit this vine* (Ps. 80. 14)—our flock, with Thy grace and confirm it in faith and piety to Thy glory and to the glory of the Russian Orthodox Church and our beloved Motherland.

And He will behold us and visit us with His grace if we, beloved, in common prayer, peace and love shall perfect ourselves in goodness, according to the law of Christ.

Allow me to thank you all again who have shared in the prayers on this memorable day for me of my episcopal consecration.

## **SPEECH DELIVERED BY HIS HOLINESS PATRIARCH PIMEN**

**During the Solemn Reception Given on November 17, 1987**

Beloved brothers, venerable archpastors,

Esteemed Konstantin Mikhailovich,

Dear guests,

My cordial thanks to Vladyka Metropolitan Filaret and all who have addressed kind words of greeting to me on the 30th anniversary of my calling in the dignity of bishop. Now, as I gaze back over the three decades of my life, my heart is filled above all with gratitude to the Lord God for His mercy toward me, mercy which has accompanied me all these years.

On this important day in my life, I do not cease remembering how responsible is the ministry of a bishop, the more so of the First Bishop. Very often it exceeds the weak powers of a single man. That is why I want to thank especially my brothers—the venerable members of the Holy Synod and other hierarchs of our Russian Orthodox Church for sharing with me my labour and responsibility and for their invariable brotherly love and support.

Today, in our country a process of beneficial changes, aimed at perfecting different aspects of our society's life, is taking place. This should make us, servants of the Russian Orthodox Church, work more conscientiously in educating our flocks in the spirit of Christian faith, in the spirit of Christian love and brotherhood. We must strengthen in them a greater feeling of patriotism and a high sense of civic duty.

Our Church today finds herself on the threshold of a great jubilee—the Millennium of the Baptism of Russ, which will be marked by such a great event in the life of our Church as the Local Council, for which



we are getting ready at present. The council will not only review and evaluate the thousand-year-old path covered by the Russian Orthodox Church, but solve problems facing her, and plan her future work.

I take this opportunity to thank, with all my heart, those hierarchs and other workers of the Church who are fruitfully toiling to prepare for the Council and the jubilee celebrations.

We are very happy to know that many Christian Churches are sharing in our celebration of the Millennium of the Baptism of Russ.

It gives us pleasure today to greet amongst us an old friend of our Church, the envoy of the fraternal Antiochene Patriarchate, His Grace Metropolitan Vasilios of Basra and the Arab Mountains.

We warmly greet the Land Bishop of Thuringia, Dr. Werner Leich, Chairman of the Conference of Evangelical Church Administration of the Federation of the Evangelical Churches in the GDR, with which our Church is holding theological dialogues and implementing fruitful cooperation in the cause of peace and friendship between the peoples of our countries.

I also thank the Soviet Government in the person of the Council for Religious Affairs for its attention to the needs of the Russian Orthodox Church and trust that the good relations between our Church and the Soviet State will continue to develop and strengthen.

Once again I thank the members of the Holy Synod, who have honoured this day, as well as those who have spoken kind words of greeting. I wish good health to all present here at this table.

\* \* \*

On November 17, 1987, it was thirty years since His Holiness Patriarch Pimen of Moscow and All Russia was consecrated bishop. His Holiness spent that memorable day in profound prayer at Divine Liturgy in the Patriarchal Cathedral of the Epiphany which was celebrated by metropolitans—Sergiy of Odessa and Khereson, Filaret of Minsk and Byelorussia, Yuvenaliy of Krutitsy and Kolomna, Nikodim of Lvov and Ternopol, and Vasilios of Basra and the Arab Mountains (Antiochene Patriarchate), archbishops—Platon of Yaroslavl and Rostov, Iov of Zaraisk, and Mefodiy of Voronezh and Lipetsk, and bishops—Khrisanf of Kirov and Slobodskoi, Evseyiy of Alma-Ata and Kazakhstan, Feofan of Kashira and Grigoriy of Mozhaisk, assisted by Protopresbyter Matfei Stadenyuk, dean of the cathedral, Archimandrite Niphon, representative of the Patriarch of Antioch to the Patriarch of Moscow, Archimandrite Gavriil, representative of the Patriarch of Bulgaria to the Patriarch of Moscow, Archimandrite Tikhon, Father Superior of the Moscow Monastery of St. Daniel, Archimandrite Agafodor, Rector of the patriarchal domestic chapels, and other clerics.

During Divine Liturgy an ektene was said for His Holiness Patriarch Aleksiy, Metropolitan Boris, Metropolitan Nektariy, Archbishop Innozentiy and Bishop Nestor, who had taken part in episcopal consecration of Archimandrite Pimen.

After Divine Liturgy a thanksgiving moleben was conducted, during which His Holiness Patriarch Pimen, vested in a mantle and a kou-

kolion, prayed in the soleas. Afterwards Metropolitan Sergiy read out a salutatory messages from the Holy Synod and His Holiness delivered a speech in response.

His Holiness was presented an icon of the Annunciation of the Blessed Virgin on behalf of the Holy Synod.

Later that day the Holy Synod of the Russian Orthodox Church gave a reception on the occasion of the 30th anniversary of the episcopal consecration of His Holiness. It was attended by the archpastors who celebrated the Liturgy, clerics of Moscow and the Moscow Diocese, staff members of synodal institutions, guests and members of the press.

Metropolitan Filaret of Minsk and Byelorussia, member of the Holy Synod, delivered a salutatory address to His Holiness Patriarch Pimen on behalf of the Plenitude of the Russian Orthodox Church. His Holiness Patriarch Pimen was felicitated by Metropolitan Vasilios of Basra and the Arab Mountains, on behalf of His Beatitude Patriarch Ignatios IV of Antioch, and by Archimandrite Gavriil, the representative of the Patriarch of Bulgaria to the Patriarch of Moscow, on behalf of His Holiness Patriarch Maksim of Bulgaria. Addresses were also delivered by Land Bishop Dr. Werner Leich of Thuringia, Chairman of the Conference of Evangelical Churches in the GDR, and V. G. Kulikov, Chairman of the All-Union Council of the Evangelical Christians-Baptists.

At the conclusion of the reception His Holiness Patriarch Pimen delivered a speech.



# The 150th Anniversary of the Odessa Diocese

## MESSAGE FROM HIS HOLINESS PATRIARCH PIMEN

to His Eminence Metropolitan SERGIY of Odessa and Kherson  
in Connection with the 150th Anniversary of the Odessa Diocese

*Blessed be the God and Father of our Lord Jesus Christ,  
who hath blessed us with all spiritual blessings in heavenly  
places in Christ (Eph. 1. 3).*

Your Eminence, beloved in the Lord Vladyka Metropolitan Sergiy, Sharing in the joy of your ecclesiastical celebration,

I greet you, dear Vladyka, most cordially, as well as the clergy, the monks and nuns, the teachers of the theological school, and all the faithful children of our Holy Church in the Odessa Diocese abiding under your guidance, on its glorious feast—the 150th anniversary of your diocese.

According to the behest of the Apostle (Rom 12. 15.), rejoicing together with you, I call upon you to give praise and thanks to the Saviour our Lord Jesus Christ, Who has sent down His great and abundant mercies throughout the 150 years of the diocese's existence. The Odessa Diocese has a rich and glorious history.

Since its foundation in 1837, the Odessa Diocese has been administered by such eminent hierarchs of the Russian Orthodox Church as Archbishop Innokentiy Borisov (1848-1857), Archbishop Dimitriy Muretov (1857-1874; 1882-1883), and Archbishop Nikanor Brovkovich (1883-1890).

An outstanding event in the spiritual life of the diocese was the appearance in 1840 of the miraculous Kasperovskaya Icon of the Mother of God, ever since then constantly blessing the believers of the southern area of our country with the grace flowing from it.

During the Great Patriotic War, the faithful of the Odessa Diocese, together with all the Soviet people, fought bravely against the fascist invaders. Odessa rightly has the title of a Hero City.

In the post-war years the diocese was ruled successfully by Bishop Sergiy Larin (1944-1947), who was greatly concerned with the restoration of the ruined churches; Archbishop Nikon Petin (1948-1956), who inspired the faithful to labour creatively and who revived the ecclesiastical traditions of the people; and Metropolitan Boris Vik (1956-1965), who strove to satisfy the spiritual needs of the flock and to enlighten them.

The Odessa Diocese today is one of the most important and glorious dioceses of the Russian Orthodox Church, a centre of theological education and spiritual life in the south of our country. The diocese contributes much to the development of ties between our Church and the Alexandrian Church whose metochion is in Odessa.

The good estate of the Odessa Diocese and its international activities and peace efforts are a result of great work accomplished, a testimony of your administrative talent and wisdom, dear Vladyka.

You have always represented with great dignity our Russian Orthodox Church both at home in your Odessa Diocese and abroad, revealing to the whole world its spiritual and ecclesiastical wealth, the high level of development of Russian theology, its ecumenical and ecclesio-patriotic services, and its unslackening aspiration for the triumph of peace among nations and for the preservation of the sacred gift of life.

The good memories of my pastoral ministry in the Odessa Diocese and my episcopal consecration in the Cathedral Church of the Dormition, which took place thirty years ago in Odessa, where I always felt the grace-filled help of the Mother of God are always in my heart.

Congratulating Your Eminence, the clergy, monks, nuns, and all the faithful children of the Odessa Diocese on the 150th anniversary of the



founding of the episcopal see, I invoke God's blessing upon your hierarchal accomplishments, the pastoral labour of the clergy, and the spiritual growth of the flock, so that in the future too the fruits of your labour may serve to promote the well-being of the Church, the triumph of peace among nations, and benefit our Motherland.

*Now the God of peace be with you all. Amen. (Rom. 15. 33).*

With much love and my blessing

*PIMEN, Patriarch of Moscow and All Russia*

## JUBILEE CELEBRATIONS

Last year, the Odessa Diocese solemnly celebrated its 150th anniversary. The jubilee celebrations, with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, took place on October 13-14, 1987, the Feast of the Protecting Veil of the Most Holy Mother of God and the Kasperovskaya Icon of the Mother of God, Heavenly Intercessor of the diocese and the south of this country.

On October 10, on the occasion of the jubilee, Metropolitan Sergiy of Odessa and Kherson, accompanied by clerics, visited the Odessa Regional Executive Committee of the Soviet of People's Deputies and was received by its chairman A. V. Pecherov. Metropolitan Sergiy spoke about the planned jubilee festivities, the history of the Odessa Diocese, some aspects of its current life, and also about the preparations of the Russian Orthodox Church for the forthcoming celebration of the Millennium of the Baptism of Russ. During the talk, the church-patriotic service of the Russian Orthodox Church and specifically of the Odessa Diocese was particularly

stressed. The Representative of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers in the Odessa Region V. V. Kononov took part in the meeting.

Among the guests, who arrived in Odessa for the jubilee celebrations with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia were archbishops: Simon of Ryazan and Kasimov, Varfolomei of Orel and Bryansk, Bishop Feofan of Kashira, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate; representatives of the Publishing Department of the Moscow Patriarchate and of the Education Committee of the Holy Synod, and also guests from other dioceses. The superintendent deans of the Odessa Diocese, clergy and laity were invited to take part in the celebrations.

On October 13, the participants in the festivities with Metropolitan Sergiy at the head put a wreath at the tomb of the Unknown Sailor.

On the same day a solemn meeting was held at the Assembly Hall of the Odessa Theological



Metropolitan Sergiy of Odessa and Kherson addressing the meeting on October 13, 1987





Divine Liturgy in the Dormition Cathedral Church, October 14, 1987

Seminary attended by the representatives of the clergy, the city authorities, public organizations and foreign guests. The administration, teachers and pupils of the Seminary, brethren of the Monastery of the Dormition, nuns of the Convent of the Nativity of the Blessed Virgin (known as of St. Michael), superintendent deans, clergy and laity of the diocese also took part in the meeting.

The meeting was opened by Metropolitan Sergiy.

Secretary of the Odessa Diocesan Administration, Archpriest Simeon Bozhok, delivered a report entitled "The 150-Year History of the Odessa-Kherson Diocese". Archbishop Simon of Ryazan and Kasimov read out a message from His Holiness Patriarch Pimen of Moscow and All Russia. On behalf of Metropolitan Sergiy of Odessa and Kherson, the seminary rector, Archpriest Aleksandr Kravchenko read out the message on the occasion of the 150th anniversary of the diocese's foundation.

Those present were greeted by assistant to the Deputy Chairman of the Odessa Regional Executive Committee, I. G. Karpenko; Chairman of the Odessa Regional Peace Committee, I. P. Gaidenko; Bishop Feofan; the Exarch of the Patriarch of Alexandria, dean of the Alexandrian Church metochion in Odessa, Archimandrite Theodoros, and other participants in the meeting. In his speech Metropolitan Sergiy conveyed the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, and presented a big group of the clergy and staff members of the diocese with patriarchal and archpastoral awards. All participants in the meeting were given the jubilee medals.

After the meeting Metropolitan Sergiy gave the festal reception.

In the evening, on the eve of the Feast of the Protecting Veil of the Most Holy Mother of God and the Kasperovskaya Icon of the Mother of

God, Metropolitan Sergiy officiated at All-Night Vigil in the Dormition Cathedral.

On October 14, the feast day itself, Divine Liturgy was celebrated in the same cathedral. After the Liturgy the Messages of His Holiness Patriarch Pimen on the Occasion of the 150th Anniversary of the Odessa Diocese and of Metropolitan Sergiy of Odessa and Kherson were read out. The metropolitan's message said, in particular: *"Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation (Ps. 95, 1)."*

"Beloved in the Lord venerable pastors and clerics, monks and nuns, brothers and sisters and all God-loving children of the Odessa Diocese!

"On this great and sacred day when the Orthodox Church celebrates the Feast of the Protecting Veil of Our Heavenly Queen, the Mother of God, and the Feast of Her Kasperovskaya Icon, the Odessa Diocese marks its truly historic and momentous jubilee—the 150th anniversary of its foundation.

"In the person of its distinguished hierarchs, who were at the head of the Odessa-Kherson Diocese, and its pious pastors, for 150 years the Holy Church has brought up many a generation of Orthodox people, faithful to their Church and people, patriots of their Motherland. Our arch-pastors and pastors have always striven to sacrificially share their people's sorrows and rejoice at its happiness, they have striven to allay its spiritual thirst and strengthen the moral basis of Christian life, serve its enlightenment, and help their flock to satisfy essential needs.

"The children of the Russian Orthodox Church have always been active patriots. The believers of our Motherland meet the 70th anniversary of the Great October Socialist Revolution with a feeling of deep satisfaction for they have been participating in the creative process, which has transformed our Motherland in the genuine in-



terests of the people and built up a mighty power—the Soviet Union.

"The believers, who are an inseparable part of the entire people, feel profound satisfaction and rejoice at the achievements of our Motherland, the achievements they contributed to with their sincere prayer and creative labour for the good of society. And we will go on working with enthusiasm for the sake of peace on Earth. Under the present-day conditions of international tension it is not only our civil obligation, it is also a patriotic duty of every Soviet man.

"Today, on the Feast of the Protecting Veil of the Mother of God and the glorification of Her miraculous Kasperovskaya Icon, which is kept in the cathedral church of the city of Odessa, I call upon all of you, dear brothers and sisters, to give thanks to God our Saviour for granting us an opportunity prayerfully to celebrate the 150th anniversary of the Odessa-Khereson Diocese, which, we believe, is under the Holy Omophorion of the Queen Virgin Mother of God Herself.

"I felicitate you on the occasion of this historic jubilee and wish you to be and remain the worthy sons and daughters of our Holy Church, patriots of our great Motherland and the makers of peace on Earth.

"I invoke upon you all a blessing of God and accompany it with the apostolic assurance: *Always in every prayer of mine for you all mankind request with joy* (Phil. 1. 4)."

The festal moleben on the occasion of the jubilee, conducted after Divine Liturgy, was followed by the singing of "Many Years". After the moleben Metropolitan Sergiy greeted the clergy and the congregation. Archbishop Simon made a reply address of greeting on behalf of the guests.

In all other parishes of the diocese, on the day of the Feast of the Protecting Veil of the Most Holy Mother of God, at the end of Divine Liturgy the message of His Holiness Patriarch Pimen was read out, after which thanksgiving molebens were conducted and "Many Years" sung.

On the same day Metropolitan Sergiy gave a reception for the guests.

That evening there was a concert of the choir of the Dormition Cathedral church in the Odessa seminary's assembly hall, after which the participants were shown a documentary about the Odessa Diocese "Serving the Cause of Peace and Friendship", specially made for the jubilee of the Diocese and the forthcoming celebration of the Millennium of the Baptism of Russ.

The jubilee celebrations have demonstrated the many-sided life of the diocese, the clergy of which, headed by Metropolitan Sergiy, successfully carries out a church-patriotic service for the good of the Holy Church, for the benefit of the Motherland and for the establishment of peace of Earth.

Archimandrite TIKHON

## ODESSA DIOCESE

### A HISTORICAL SURVEY

The first seeds of Christianity were planted in the Black Sea region as far back as the first century A. D. According to tradition, it was Apostle St. Andrew the First-Called who preached in these parts. At the turn of the 1st century the city of Chersonesus became the place of exile and martyrdom of St. Clement of Rome.

Christianity fell on a fertile soil, above all among the residents of the Greek city-states such as Olbia, Panticapaeum, Chersonesus, Yalta and others. History has preserved to this day the names of Christian saints and martyrs who lived and died in this region in the 4th century, such as Basil, Ephraem, Capiton, Eugenios, Etherios and Elpidios who were bishops of Chersonesus; from the 8th century we know of St. Stephen of Surozh.

In the summer of 987 the Grand Duke St. Vladimir Equal to the Apostles was baptized in Chersonesus.

In the subsequent centuries the region was dominated in turn by the Pechenegs, Polovtsy, Genoeseans, Lithuanians and Tatars and later became part of the Ottoman Empire.

The founding of the Diocese of Odessa is linked with the Russian victory in the war with Turkey which made the northern coast of the Black Sea part of the Russian Empire.

As a result of both military operations and diplomatic efforts the sphere of Russian control on the Black Sea continued to grow, and the size, name and borders of the diocese changed repeatedly. From 1775 to 1787 it was called the Slavonic Diocese of Chersonesus, from 1787 to 1797, Diocese of Ekaterinoslav and Chersonesus

in Taurida, from 1797 to 1803 of Novorossiisk and the Dnieper, from 1803 of Ekaterinoslav, Chersonesus in Taurida. Finally, on May 9, 1837, the Diocese of Kherson and Taurida was set up with Odessa becoming the seat of the ruling bishop. The city was founded in 1794 in a place occupied by a small Turkish settlement of Hadji-Bey captured by the Russians in 1789. In 1859 the diocese was split into two—one of Kherson and of Taurida. The archpastors of Kherson received the title "of Kherson and Odessa".

The first Orthodox church in Odessa, dedicated to St. Nicholas, was housed in a tent. According to some sources, the first divine service in that church was conducted by Father Evdokim Sergeyev attached to the Nizhni Novgorod Regiment of the Russian army. On August 22, 1794, Metropolitan Gavriil (Bonulesco-Bodoni; † 1821) of Ekaterinoslav and Chersonesus in Taurida gave the blessing for the construction of the city's first stone church, and in the following year, for building the churches of St. Nicholas, the Holy Trinity, St. Aleksandr Nevsky and St. Catherine. The churches of St. Nicholas and of the Holy Trinity were consecrated in 1808 by Archbishop Platon (Lyubarsky; † 1811) of Ekaterinoslav, Chersonesus in Taurida. In the same year St. Nicholas' Church was rededicated to the Transfiguration and in 1837 it received the status of a cathedral church.

The first archpastor of the newly established Diocese of Chersonesus in Taurida was Archbishop Gavriil Rozanov († 1858). He set up a consistory (diocesan administration), the Kherson Theological Seminary, a theological school



and the St. Michael Convent with a diocesan school for girls attached to it.

The subsequent development of the diocese is associated with Archbishop Innokentiy Borisov († 1857) who built anew and renovated a number of churches and cloisters, collecting in a specially built chapel in Odessa the copies of all miraculous icons known in Russia. During the Crimean War of 1853-1856 his sermons on the battlefield encouraged the soldiers and kindled in them the spirit of patriotism. He established the tradition of round-the-year readings of the akathistoi in front of the deeply-venerated Kasperovskaya Icon of the Mother of God which is observed to this day. He also introduced the Feast of the Seven Hieromartyrs of Chersonesus, included into the lenten services the reading of the Akathistos for the Passion of Christ of which he himself was the author. He also wrote akathistoi for the Protecting Veil of the Mother of God and to the Holy Trinity, wrote a collection of sermons and a remarkable work entitled "The Last Days of the Earthly Life of Jesus Christ".

One of the outstanding figures of the diocese was the noted preacher Archbishop Dimitriy Muretov († 1883) who ruled the diocese from 1857 to 1874 and in 1882-1883. In 1860 he started the publication of the diocesan gazette *Khersonskie eparkhialnye vedomosti*.

A leading authority on church singing and the author of many works on church music, Archbishop Nikanor Brovkovich († 1890) administered the diocese from 1883 to 1890.

A recent revival of theological education in the diocese is linked with the name of Archbishop Sergiy Larin († 1967), who administered the diocese from 1944 to 1947. On June 15, 1945 he opened the Pastoral Courses in Odessa which were reorganized in 1946 into the Odessa Theological Seminary.

Another hierarch who did a great deal for the improvement of the diocesan affairs was Archbishop Nikon Petin who held this post from 1948 to 1956. During those years the Dormition Cathedral underwent major repairs, with iconostases being installed in the side chapels and murals painted in the ground floor and first floor churches. Improvements in the Odessa monastery included the construction of the archpastoral residence, a refectory, a hospital building, a hotel and several household premises. Archbishop Nikon passed away in 1956 and was interred in the ground-floor Church of St. Nicholas of the Dormition Cathedral.

From 1956 to 1965 the Odessa Diocese was administered by Metropolitan Boris Vik († 1965). At that time the theological seminary was moved to the building of the former monastery in 1961, and in 1962 the diocesan administration and the residence of the ruling archpastor were moved to the monastery.

Today the diocese has two cloisters—the Dormition Monastery and the Aleksandrovka (after the name of a nearby village) Convent of the Nativity of the Blessed Virgin.

In 1948 a patriarchal residence was esta-

blished in the Dormition Monastery which also houses the diocesan administration and the residence of the diocesan archpastor. The cloister has been the venue of meetings and sessions of the permanent bodies of the Christian Peace Conference and the World Council of Churches and is known as an active contributor to the Soviet Peace Fund. The Odessa Theological Seminary was moved to the monastery grounds in 1961 and this beneficially effects the training of the future pastors.

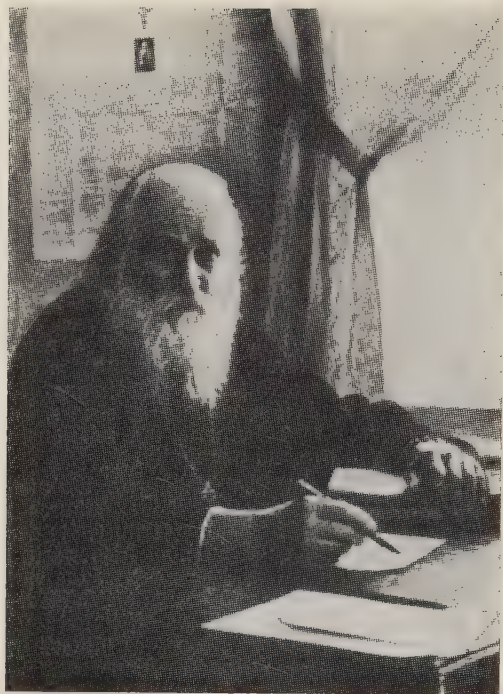
Sisters of the Convent of the Nativity of the Blessed Virgin, besides fulfilling their monastic obediences and doing monastery chores, also work in the fields and vineyards of a neighbouring collective farm. The community is multinational: there are Russians, Ukrainians, Bulgarians and Moldavians among the sisters. This diversity serves to accentuate the relations of truly Christian love and unanimity.

The year 1956 saw the opening of the metochion of the Alexandrian Orthodox Church at the Odessa Church of the Holy Trinity. Its dean is the Exarch of the Patriarch of Alexandria to the Patriarch of Moscow. The focus of the spiritual life of the city is its Dormition Cathedral. Among the celebrants who have officiated under its vaults were Patriarch Aleksiy of blessed memory, His Holiness Patriarch Pimen and the Primate and hierarchs of various Local Orthodox Sister Churches. During theological, ecumenical and peace conferences and seminars conducted in Odessa in recent years their participants representing practically all Christian confessions came to the cathedral to pray. The cathedral has often been the place of episcopal consecrations, and on November 17, 1957, Patriarch Aleksiy and other archpastors consecrated in that cathedral Archimandrite Pimen (the future Patriarch of Moscow and All Russia) Bishop of Balta and Vicar of the Odessa Diocese.

Since 1965 the diocese has been administered by Metropolitan Sergiy of Odessa and Kherson. With his blessing a church archaeological museum was opened at the Odessa Theological Seminary in 1967. A new seminary building was erected on his initiative in 1968 and a new assembly hall in 1977. In 1980 the Seminary Church of St. Andrew was restored and consecrated for use by the faculty and students.

In 1986, Metropolitan Sergiy was appointed Chancellor of the Moscow Patriarchate and made a permanent member of the Holy Synod. He is first Deputy Head of the Holy Synod Commission on the Preparation for and Celebration of the Millennium of the Baptism of Russ and Head of the Commission in Charge of the Restoration and Construction of the Moscow Monastery of St. Daniel.

Under the guidance of Metropolitan Sergiy the clergy and laity of the diocese, faithful children of the Church and the Motherland, continue to provide a worthy contribution to the peace-making and patriotic service of the Russian Orthodox Church.



*In 1986 it was 25 years since the demise of Metropolitan Veniamin Fedchenkov.*

*For more than a quarter of a century he continued his archpastoral service outside his native country. Faced with a hostile attitude to the Russian Orthodox Church headed by Metropolitan Sergiy, Metropolitan Veniamin remained loyal to the Mother Church, combining this loyalty with the loyalty to his Motherland and sacrificial love for his people.*

*It found a particularly vivid manifestation during the Great Patriotic War.*

*"A surge of patriotic love swept my soul and I would have gladly given up my life for my country," Metropolitan Veniamin said.*

*In the harsh war years Metropolitan Veniamin of the Aleutian Islands and North America was honorary chairman of the Russian War Relief Committee organized in the United States.*

*From 1947 he continued to serve on his native soil, administering the See of Riga, and then of Rostov and Saratov.*

*He was a man of principle, a straightforward and most patient and loving pastor.*

*As such he remains in the memory of those who knew him.*

## Notes in the Heart

How wonderful is human memory! It seems impossible to establish laws by which it chooses one or another fact or incident in a man's life. Some it stores away and guards lovingly, and others, which seemed so important and significant at the time of accomplishment, it casts into oblivion.

An eminent hierarch of the Russian Orthodox Church, Metropolitan Veniamin Fedchenkov, calls memory figuratively, "notes in the heart". They are not rare in his works and often serve to illustrate general ideas. However, the principal value of these "notes in the heart" lies in the fact that contained in themselves are the peculiarities of his personal unfolding in the Spirit and the Truth.

*My meat is to do the will of him that sent me, and finish his work (Jn. 4. 34).*

### "YOU ARE NEEDED IN THE WORLD!"

In the summer of 1904, when still a student at the St. Petersburg Theological Academy, Ivan Fedchenkov, and a friend of his, decided to visit the Valaam Monastery. As the Vladyka writes in his book, they went to Valaam out of curiosity—a desire to see Father Nikita, who was rumoured to be a saintly and sagacious starets.

The Valaam Monastery was located on islands, each with its own name, in Lake Ladoga. Father Nikita lived on an island with a skete and a church dedicated to St. John the Baptist. This skete was considered one of the strictest. It was rare for lay pilgrims to be allowed to visit the "Baptist". The authorities of the monastery guarded carefully the silence of the startsy, the men of prayer, from the curious, but for the students of the academy an exception was made. The monastery loved and indulged them in a way.

With the blessing of the monastery's hegumen, Ivan Fedchenkov and his friend were given the habit of postulants to wear—a cassock with a wide leather belt, on the head a pointed

skufiya, and in the hand a rosary—they were even given large monastic boots. Having donned this unusual attire, the future metropolitan felt excited and happy.

Along the quiet straits between the islands, past hills and forests, the boat moved towards the "Baptist". The bright June sun warmed and caressed, the rare white clouds floated across the clear sky as the cars dipped slowly into the smooth surface of the water, everything filled the students with a carefree happiness. Did Ivan Fedchenkov, speaking animatedly with his friend and the monks accompanying them, think then that there on the "Baptist" he would hear himself addressed for the first time as Vladyka?

On the beach, as they walked up the steep path to the cottage of Father Nikita, Fedchenkov noticed to his amazement that the feeling of carefree happiness was receding, and his heart was filling with awe. He seemed suddenly to awake and realize that there in a few minutes he would be seeing with his own eyes a saint. The whole excursion appeared to him as an irrelevant farce—the starets could hardly be kindly disposed to an idle curiosity. He thought that Father Nikita would perceive, with his sa-



gracious eye, all his shortcomings and reprimand him severely. However, everything turned out quite unlike what he had imagined.

They found Father Nikita on the beach, wearing a short summer under-cassock and washing his simple monastic clothes.

"Father Nikita, visitors to see you," shouted one of the monks. Father Nikita put on his cassock and slowly began climbing up the steps to meet his guests. The sight of the starets' face calmed Ivan Fedchenkov. It was plain and even ordinary. Only the wrinkles at the corners of his eyes gave to his face an expression of both humble sadness and a quiet smile.

Whether it was because the students were moved in the presence of the starets or because Father Nikita was studying them with his inner eye, and they could not help seeing it, the conversation did not flow immediately. But gradually Father Nikita began to speak.

The starets' voice was wonderfully clear and full of tenderness, reflecting, it seemed, the humility and meekness he had attained, which constitute the basis of true wisdom. And this supreme wisdom incomprehensibly began to fill the young student's soul, lifting it above the visible world.

Suddenly the starets fell silent and taking Ivan Fedchenkov by the arm said in a voice firm and resolute—evidently he could speak like that on occasion: "Vladyka Ioann, come, I want to offer you some refreshment". These words could not fail to amaze the young man. During their conversation neither he nor his friend had said a word about monkhood.

Deep in his heart Ivan was beginning to feel his inclination towards the monastic path, but no one knew anything about it. And suddenly these words!

Held by the arm by Father Nikita he obediently went with the starets.

Father Nikita's prophecy filled Ivan Fedchenkov's heart with happiness and confusion: could he? Would he have strength enough? By that time he had some idea of the complexity of the monastic way of life.

After a repast of salted cucumbers and rye bread, tea and pretzels (the students were offered the best there was on the "Baptist"), the conversation with the starets continued.

"I am afraid, Father, monasticism in the world will be difficult for me," confessed the youth.

"What of it?" Father Nikita replied calmly. "Do not be confused or despondent. We are no angels after all."

"It is all very well for you here in the skete, but in the world?"

"That is true enough. Hardly anyone visits us here," the starets fell into thought as though examining himself. "But you are needed in the world!" he finished firmly. "Do not be confused. God will grant you strength for you are needed in the world."

### "START WITH THE ESSENTIALS"

The laws of the spiritual world are as immutable as the laws of the physical world. Infringement of these laws leads to derangement and dire consequences. The laws of the spiritual world, however, are not cognized immediately. When he was a student, Ivan Fedchenkov, in his desire to emulate the starsty even in the least things and in order to attain the highest stage of spiritual perfection as soon as possible,

began to struggle with his partiality for trifles. "Why should I drink tea with sugar? It will do without sugar." He stopped drinking tea with sugar. "Why tea? I can do without it, hot water will be good enough." He renounced tea. "Why fruits?" (at the academy fruit was served at dinner). It was a pity to throw away fruits, so he began to give them away to the beggars in the street. "Why the necktie? The walking-stick? The fancy comb?" Trifles beset him from all sides. Exhausted by the struggle, he turned to the rector. During tea, in the presence of other students, he spoke of his "struggle". The rector of the academy, Bishop Sergiy (later His Holiness the Patriarch), was a man of few words. Hearing out the confession he said: "Well, if you keep on, you will become a Tolstoyan." Fedchenkov was not satisfied with the reply. At parting the rector put some fruits into the pocket of the student's overcoat, but Fedchenkov would not allow himself to eat them even then.

Doubts persisted, so he decided to consult the assistant rector, Archimandrite Feofan, who was noted for his asceticism. The assistant rector heard the student out and, after citing the saints, advised him to start with the essentials: "Prayer and humility. The rest will fall away by themselves".

### "CHRIST IS MY STRENGTH"

Well known is the name of the confuser of human souls. Well known too is the "arsenal" of means used by him to divert a man from the true path. Well known, however, is the fact too that the Hand of the All-Wise does not leave without help anyone desiring to serve Christ sincerely....

Despite the fact that Father Nikita had given his blessing to Ivan Fedchenkov to become a monk and even foretold his episcopacy, the doubts which arose back on the "Baptist" did not leave the young man. Upon the advice of his father confessor, he went to see Father Isidor at the Gethsemane Skete situated near the Sergiev Posad. This time he prepared carefully for the meeting with the starets. He decided to tell him first all about himself, to open his heart to him, and then only to ask whether he should take the vows or not.

Hardly had Fedchenkov started to tell his story when Father Isidor interrupted him: "Wait on! Do not take them now. When the time comes nothing will stop you!" Thus the question was settled and his carefully prepared confession became unnecessary.

The starets, however, did not dismiss his guest immediately but set his small samovar heating and laid the table. Then he searched in his chest and brought out a shrivelled orange and a jar of jam. Seeing that there was only a little jam left at the bottom of the jar, Father Isidor said: "Not very much here... Well, never mind, we will add some." He took the decanter with kvass and filled the jar with it saying cheerfully: "Here is jam for both of us."

And so Fedchenkov partook of tea with kvass. While they talked and drank tea, Father Isidor would repeatedly hum in his weak and infirm voice: "Christ is my strength". It became apparent that the starets was interpolating the conversation with this himnos not by chance, and not incidental was the choice of the himnos, that there was hidden in this a hint at the personal destiny of Fedchenkov.

It was only much later, in the years of emigration, that the meaning and symbolism of the words and behaviour of the starets during their meeting became clear to Fedchenkov. He understood then that the tea with kvass, the shrivelled orange and the reiterated himnos were closely bound with his life. Apparently the sagacious starets, because of his great love, did not want to reveal openly all the trials that would fall to the lot of Fedchenkov.

Towards the end of the visit Father Isidor said dreamily: "I wish I could go and visit the Venerable Serafim."

"And why not?"

"I have no money," replied the starets simply.

"Would you like me to take you, Father?"

Fedchenkov said impulsively. "I shall get some money in the summer."

Thus it was decided. In the summer, after he received his money, he wrote to Father Isidor anticipating the joy of travelling with one great holy man to another.

But the joy turned out to be premature. Fedchenkov soon received the reply to his proposal. As he began to read it he noticed to his amazement that the letter was by an L. written to Father Isidor. This unknown L. begged the starets to help him. The handwriting was extremely crooked. At the top the starets had written in his calligraphic hand: "The commandment of the Lord is lucid and enlightens the eyes." He read the letter over several times but understood nothing. He thought the starets did not have money enough to buy clean sheet of paper and so he had sent him someone's letter. But what did the line written in his own hand mean? Moreover, there was not a word in the letter about the trip to visit the Venerable Serafim.

Returning from his vacation, he went to see Father Isidor, desiring to know if he would go to Sarov.

"Did you get my letter?" the starets asked in reply.

"Yes I did, but you say nothing in it, I did not understand a thing."

"But how is that? Help must be given to the man whose letter I sent you. The money which you prepared for me must be spent on this unfortunate man. The Venerable Serafim will not be offended at me. Therefore, go and find the unfortunate one and help him."

Fedchenkov took the request of the starets as an obedience which lasted eleven years.

In the environs of Kursk, in Yamskaya Sloboda, Fedchenkov found his charge. It turned out to be Ivan Fedorovich L. The story of his misfortune was very simple. Working in a factory he was accidentally caught in a machine. He lost his right hand and on his left, only the thumb and half of the index finger remained. In court he was offered a pension from the owner of the factory or an extraordinary grant. He agreed to the latter, but soon the money was spent and he was left without hands and any means of subsistence.

Fedchenkov decided to help him to open a small shop. He hoped to collect money from the rich. But his project failed. The collected money was not sufficient. Not knowing what to do for the unfortunate man, he took him to the starets.

On the journey he got to know his charge better. The character of the man was unusually difficult. Embittered and hardened by the accident, he did not let pass a single chance of reproaching his benefactor for not caring for him.

It was not easy to love such a man. At that time Fedchenkov himself did not possess sufficient patience and meekness.

And the first thing he said on seeing the starets was:

"Father, what a difficult character is this Ivan Fedorovich."

"Difficult?" asked the starets. "Did you think doing good was easy? Any good deed is difficult."

Ivan Fedorovich entered the cell.

"Sit down, Brother Ivan, sit down," Father Isidor said kindly and blessed the handless man.

Silently Ivan Fedorovich sat down. And to the amazement of Fedchenkov his face relaxed and a quiet and unexpectedly sweet smile appeared on it.

"Ah, Brother Ivan, Brother Ivan," the starets continued sadly, "that is how God has humbled you, but you refuse to be humbled."

Ivan meekly bowed his head. Fedchenkov was amazed, if he had said these words there would have been an outburst of reproaches, malice and indignation, ending in a quarrel. But here what a taming! It meant, then, that what was significant was not the words proper, but how they were uttered!

"The greatness of the saints," thought Fedchenkov looking at the starets gently patting the balding head of the unfortunate one, "must lie in the fact that, having risen to the uppermost step of life, they have attained the likeness of God in love for their neighbour; And this likeness of God they no longer look upon men as good or evil, but are ready to receive everyone kindly. The reason for their sincere love for men surely lies in the fact that by truly loving the Sower of Life Himself, they love each one of His smallest seeds."

This incident of an embittered man turning humble and obedient was for Fedchenkov a graphic lesson in the power of sincere love.

And through this lesson he got the answer of the starets to the question of monasticism. It became clear to him why Father Isidor had said: "Wait on!" In his spiritual immaturity he had presumed that taking the vows and putting on monastic habit was the main thing. He was thinking only of the form. The wise starets saw this and directed his attention to the effective fulfilment of the commandments. The starets showed him that it was not monkhood, but the fulfilment of the commandments which was *more to be desired... than gold, ... sweeter than honey* (Ps. 19. 10).

Clear too became the note of Father Isidor written on the letter of the handless man: "The commandment of the Lord is lucid and enlightens the eyes." Engrossed in the dreams of sanctity he had failed to understand that only by being enlightened through the fulfilment of the commandments in deed he would be granted the gift of supreme prayer and supreme contemplation, but Providence, through Father Isidor, made him realize this.

But on the road to the fulfilment of the commandments there was a great obstacle. And the obstacle, strange as it may seem, was he himself.

"How difficult he is," Fedchenkov had said about the unbridled character of Ivan Fedorovich. However, not only this handless man was "difficult". It was he who was "difficult" about all: "difficult" for doing good, "difficult" for the fulfilment of the commandments. Through his struggle with this "difficulty", Fedchenkov



began to see all his weaknesses, sinfulness and imperfection. After experiencing his helplessness on the first steps to effective service, he arrived at the conclusion that the Lord alone could give him firmness and strength in this struggle. It was then too that he understood why Father Isidor at their first meeting had hummed in his infirm senile voice: "Christ is my strength!"

## BEHEST

Another inerascable "note".... It was the Feast of St. Alypius, November 26. In the church the service, according to the Rule, was being conducted. A medium-height priest, with his thin hair braided at the back, came out of the sanctuary and walked over to the left clerics to read the canon. One could not but be amazed at the sincerely ardent manner in which he addressed the saint: "Father St. Alypius, pra-a-a-y God for us!"

This drawn out "pra-a-a-y" sounded intense and stayed hanging in the air. It appeared as though the starets was standing before the open doors of the Celestial Church and actually saw St. Alypius standing in the apertures.

This "pra-a-a-y", however, did not sound like an entreaty. The priest authoritatively and boldly demanded the intercession of the saint with God on behalf of all the needy in the land of Russia.

After the service was over, Fedchenkov went to see the priest. He could not resist asking him whence his boldness came, whence such power of faith.

"Whence comes my faith?" the starets repeated slowly and fell thinking. Then answered firmly and full of conviction: "I lived in the Church!" And after a silence added:

"I have been seeking salvation in the Orthodox Church, you too must look for salvation in her. I have been brought up by her, breathed in her teaching, I am strengthened by her Sacraments, I belong to her priesthood—and you too must seek no other salvation, no other teacher or teaching."

Ivan Fedchenkov took these words as a behest. Perhaps they did help him to bear up during the hard years of trial.

A.

## In the Korets Convent of the Holy Trinity

The Dormition of the Mother of God is a patronal feast of the Holy Trinity Cathedral of the Convent Stauropegion of the Holy Trinity in the town of Korets, Rovno Region.

On the eve of the feast, August 27, 1987, Bishop Varlaam of Volyn and Rovno (now Archbishop) arrived in the cloister for the occasion to lead the festal services. At 3 p.m. Small Vespers with the reading of the akathistos to the feast was conducted in the Trinity Cathedral. It was followed at 5.30 p.m. by All-Night Vigil with the Office of the Burial of the Mother of God. The lity was conducted as a festal procession around the cathedral.

All through that night akathistoi were read in the Trinity Cathedral followed by the Office of Preparation for Holy Communion.

On the day of the feast, a moleben with the blessing of the waters was conducted, followed by Divine Liturgy in the Dormition Chapel celebrated by Archpriest Iosif Bogachenko, the confessor of the cloister. Late Liturgy was celebrated in the Trinity Cathedral by Bishop Varlaam. It was followed by a moleben, and a festal procession after which "Many Years" was sung. The archpastor felicitated the clergy, Hegumenia Natalia with the sisters and numerous pilgrims on the patronal feast.

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September 8, the Feast of the Martyrs Sts. Adrian and Natalia, was the name-day of Hegumenia Natalia, mother superior of the Korets

convent. With the blessing of His Holiness Patriarch Pimen, the celebration was attended by Metropolitan Aleksiy of Kalinin and Kashin and clerics of the Kalinin Diocese.

On September 7, Metropolitan Aleksiy conducted All-Night Vigil with the singing of the akathistos to the martyrs in the Trinity Cathedral. The archpastor anointed the worshippers with holy oil. Before cantic 9 of the canon, the archpastor, together with Archimandrite Viktor, Secretary of the Kalinin Diocesan Administration, and Protodeacon Nikolai Ratsevich of the Trinity Cathedral in Kalinin sang the Song of the Theotokos before the venerated Icon of the Mother of God "Warrantress of the Sinful".

On the day of the feast, Metropolitan Aleksiy, accompanied by numerous clerics, celebrated Divine Liturgy and conducted a moleben after which he cordially felicitated Hegumenia Natalia on her name-day.

On September 9, the Feast of St. Pimen the Great, Metropolitan Aleksiy attended Divine Liturgy in the Trinity Cathedral of the convent and then conducted a moleben on the occasion of the name-day of His Holiness Patriarch Pimen which ended with the singing of "Many Years".

In the evening, the eve of the Feast of the Invention of the Relics of St. Iov of Pochaev, to whom one of the side chapels of the cathedral is dedicated, His Eminence Metropolitan Aleksiy officiated at All-Night Vigil in the cathedral with the reading of the akathistos to the saint.

*Archpriest IOSIF BOGACHENKO*

# Metropolitan Aleksiy of Leningrad and Novgorod Visits Finland

Metropolitan Aleksiy of Leningrad and Novgorod paid his first visit to Finland in his capacity of the administrator of the patriarchal parishes. He headed the delegation of the Russian Orthodox Church which included Archpriest Bogdan Soiko, superintendent dean of the patriarchal parishes in Finland, Protodeacon Andrei Mazur of the Leningrad Diocese, B. B. Vik, staff member of the Department of External Church Relations of the Moscow Patriarchate, and A. Voskoboinikov, a student of the Leningrad Theological Academy.

On the arrival in Helsinki on June 26, 1987, the delegation was welcomed by Archpriest Mikhail Polyachenko, Rector of St. Nicholas' Community and acting rector of the Community of the Protecting Veil, members of their parochial councils, representatives of the Autonomous Orthodox Church in Finland, the Evangelical Lutheran Church of Finland, and parishioners.

On June 27, Metropolitan Aleksiy, assisted by archpriests Bogdan Soiko and Mikhail Polyachenko and Protodeacon Andrei Mazur, conducted All-Night Vigil in the Church of the Protecting Veil. The archpastor delivered a sermon, conveyed to the congregation a blessing from His Holiness Patriarch Pimen and presented all the worshippers with small icons of the Mother of God. At a parochial council meeting that followed Archpriest Mikhail Polyachenko gave a brief account of the liturgical and spiritual life of the parish of more than 250 members and of its economic affairs. He thanked the Moscow Patriarchate for the constant support to the parish.

On Sunday, June 28, Metropolitan Aleksiy, assisted by archpriests Bogdan Soiko and Mikhail Polyachenko, Father Orest Chervinsky and Protodeacon Andrei Mazur, celebrated Divine Liturgy in St. Nicholas' Church. After the service he conveyed to the worshippers a blessing of His Holiness Patriarch Pimen and delivered an exhortation. The archpastor blessed the congregation and presented to each of its members a small icon of St. Nicholas. He cordially felicitated the parish warden, F. N. Lukanov, on his approaching 65th birthday and presented to him the Order of St. Sergiy of Radonezh, 3rd Class, conferred upon him for the occasion.

After the service the dinner was given by the church council in a newly built and consecrated house of the Moscow Patriarchate. Addressing the guests, Metropolitan Aleksiy gave a high appraisal of their work, noting

the personal contribution and assistance to the project of Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, Archbishop Kirill of Smolensk and Vyazma, the former administrator of the parishes, Archpriest Bogdan Soiko, Superintendent Dean of the Patriarchal Parishes in Finland, chairman of the construction committee R. V. Kiber and members of the church council and parishioners.

The dinner was followed by a meeting of the council of St. Nicholas' Church at which the church rector, Archpriest Mikhail Polyachenko made a report. He said that the parish included more than 750 members most of whom lived in various parts of the country. The meeting discussed current affairs of the parish and the holding of a seminar on the Millennium of the Baptism of Russ in October 1987.

Metropolitan Aleksiy wished them every success in their work.

After that the archpastor inspected the newly built house of the Moscow Patriarchate and gave a high assessment of the builders' skill. Later still there was a meeting there with parishioners of the Church of the Protecting Veil who stressed that they regarded the parish as a connecting link with the Russian Orthodox Church and the Motherland and expressed their determination to continue working and praying for the good of the Holy Church.

During the visit, the delegation went to the New Valaam Monastery and the Lintula Convent. The father superior of the monastery Archimandrite Panteleimon, showed to the visiting archpastor the new construction work carried on in the cloister, its library and acquainted him with the restoration of the icons. He thanked the Russian Orthodox Church in the person of Vladyka Aleksiy for concern and assistance. During the archpastor's visit Bishop Tikhon of Joensuu, assisted by Archimandrite Panteleimon, Archpriest Bogdan Soiko, hieromonks Ephraem, Arsenius and Vioctet and Protodeacon Andrei Mazur, celebrated Divine Liturgy and conducted a moleben before the miraculous Konevets Icon of the Mother of God. He also said the lity at the cloister's cemetery.

On his arrival in the Lintula Convent, Metropolitan Aleksiy was cordially welcomed by Hegumenia Antonina. Having conducted a moleben in the cathedral church of the convent, Metropolitan Aleksiy and those accompanying him were invited to tea at which Hegumenia



Antonina shared recollections of her stay in the Pukhtitsa Convent. In conclusion she wished Metropolitan Aleksiy every success in his archpastoral work.

Members of the Russian Orthodox Church delegation had meetings and discussions with the supreme authorities of the Orthodox and the Evangelical Lutheran Churches of Finland.

During his talk with Archbishop Paul of Karelia and All Finland, Metropolitan Aleksiy elicited His Eminence on his name-day, noting his lofty archpastoral and monastic service for God and men for the good of the Holy Church and his personal contribution to liturgical theology. He presented to him as a gift an icon of the Annunciation.

Archbishop Paul gave a dinner in honour of his guests. During the function, in token of love for the Russian Orthodox Church and in recognition of their valuable personal contribution to the cause of promoting fraternal friendship and mutual understanding between the two Churches, Metropolitan Aleksiy was awarded the title of the Commander of the Order of the Holy Lamb with the order, 1st class, and the star being presented to him; the Superintendent Dean, Archpriest Bogdan Soiko, the badge of member of the Order of the Holy Lamb, 1st Class; Protodeacon Andrei Mazur, a commemorative cross and B. B. Vik and A. Voskoboinikov, the Holy Lamb medals.

The Head of the Evangelical Lutheran Church of Finland, Archbishop John Vikström of Turku and Finland, received Metropolitan Aleksiy at his residence in Turku. In reply to his request Metropolitan Aleksiy described the programme of the approaching celebrations to mark the Millennium of the Baptism of Russia and preparations for a Local Council of the Russian Orthodox Church at which the history of Orthodoxy in this country would be reviewed in detail, new saints canonized and the Charter of the Russian Orthodox Church approved. The two sides agreed to hold in 1989 the next theological conversation on the theme of the first article of the Creed, on cosmology and human responsibility for God's creation. Metropolitan Aleksiy gave a high appraisal of the activities of the Evangelical Lutheran Church of Finland within the framework of the Conference of European Churches and called for the closer cooperation in all of its sections.

The delegation also visited Turku and Kuopio where it was received by city council representatives. The Mayor of Kuopio, Ole Ogren, gave a dinner in honour of his guests. Addressing Metropolitan Aleksiy he noted the fruitful relations between the Russian Orthodox Church and the Autonomous Orthodox Church in Finland and between the two states as a whole.

He said that as a result of the perestroika in all spheres of life in the Soviet Union the cooperation between the two countries became even more effective and promising.

In his reply speech, Metropolitan Aleksiy stressed the role of the Russian Orthodox Church in the establishment of good-neighbourly relations between Finland and the Soviet Union and said he was hopeful that thanks to the perestroika the Russian Orthodox Church and her members would be able to contribute even more effectively to the development of the ties of friendship and cooperation between the two countries and their peoples.

While in Turku, Metropolitan Aleksiy met its deputy mayor. In a speech at a dinner in honour of the delegation the deputy mayor expressed satisfaction with the growing Finnish-Soviet cooperation in all fields, in particular, between the twin cities Leningrad and Turku and between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church, especially in their work for peace and the overcoming of the threat of war.

In his reply Metropolitan Aleksiy noted that the two Churches have rich traditions, cultural heritage and a considerable experience of cooperation within the framework of the CEC and in the work for peace. He called for enriching this experience for the benefit of our Churches and peoples.

Metropolitan Aleksiy and the accompanying persons were received at his residence by Metropolitan John of Helsingfors. Present at the meeting was Director of the Department for Religious Affairs, Mr. Kirjava. Metropolitan Aleksiy discussed plans of conducting a seminar on the Millennium of the Baptism of Russia at the house of the Moscow Patriarchate, mentioning some concrete themes on church history and liturgical life to be included into its agenda. Metropolitan John on his part expressed a desire to present a report on liturgical subjects and suggested that a report on the historical aspect be made by Prof. Kirkinen of Joensuu University.

On June 29, the delegation headed by Metropolitan Aleksiy was received by the head of the chancery of the Education Ministry, Jaakko Numminen, at his residence. During a discussion that took place he expressed satisfaction with the progress of cooperation between the Russian Orthodox Church and the Evangelical Lutheran and Orthodox Churches of Finland, stressing the positive role of the Moscow Patriarchate's parishes in Helsinki in promoting the spirit of brotherhood and mutual understanding.

During the visit, Metropolitan Aleksiy and other members of the delegation had cordial

meetings with Archpriest Aleksander Korelin, rector of the Helsinki parish; Bishop of Helsinki, Samuel Lehtonen of the Evangelical Lutheran Church; CEC President Prof. P. Pesonen; the Rev. Maunu Sinnemäki, General Secretary of the Department of External Relations of the Evangelical Lutheran Church of Finland, the Rev. Risto Kantel, secretary to the archbishop and other officials.

The meetings and discussions took place in a friendly and businesslike atmosphere which served to promote contacts between the Churches of the two countries and their mutual understanding in the ecumenical sphere and in strengthening peace and the further development of friendship between the peoples of our two countries.

On July 4, the delegation left for home.

## The Day of Radiant Festivities Hath Come...

### The First Celebration of the Synaxis of the Saints of Tula

With the blessing of His Holiness Patriarch Pimen, the solemn glorification of the saints who shone forth in the land of Tula, named and unnamed, revealed and unrevealed, saints who, through their faith and feats, glorified God and acquired His mercy to be intercessors for us, was held on October 5 (September 22), 1987, on the Feast of the Invention of the Relics of St. Makariy of Zhabyn, Miracle Worker of Belev, in the Cathedral Church of All Saints in Tula.

Extensive research was conducted under the supervision of Archbishop Maksim of Tula and Belev to establish the names of all the ascetics who were directly connected with the land of Tula.

His Grace Archbishop Maksim compiled a divine service to the Synaxis of the Saints of Tula, and a special icon was painted for the feast. Depicted on it, above, is the Kazan Icon of the Mother of God — a shrine of the city of Tula, held by an Angel, and, to the right and left, St. Nicholas the Miracle Worker and St. Makariy of Zhabyn. Below is the Cathedral Church of All Saints, which is surrounded by images of the saints of the land of Tula.

From September 5, 1987, the *Lives* of the saints had been read at the Liturgies in the cathedral church and the names of the ascetics of faith and piety remembered at the proskomide and at the ektene for the dead during Divine Liturgy.

Archbishop Yuvenaliy of Kursk and Belgorod and Bishop Valentin of Vladimir and Suzdal arrived for the festivities in honour of the glorification of the saints of Tula.

The festal service in the Cathedral of All Saints began on October 4 with Small Vespers and Akathistos to St. Makariy of Zhabyn, Miracle Worker of Belev, which was conducted by Archbishop Maksim and Bishop Valentin.

After Vespers Archbishop Maksim consecrated the newly-painted Icon of All the Saints Who Have Shone Forth in the Land of Tula.

The archpastors who had arrived for the

festivities officiated at festal All-Night Vigil. They were assisted by Archimandrite Tikhon, the father superior of the Moscow Monastery of St. Daniel; Hegumen Gavriil, the cellarer of St. Daniel's Monastery; Archpriest Valentin Radugin of the Bulgarian Metochion in Moscow; lecturers at the Moscow Theological Academy; Archpriest Aleksey Medvedev of the Poltava Diocese who took part in the collection of information on the lives of the saints; the clergy of the cathedral and of the diocese — over sixty clergymen in all.

Two choirs of the cathedral church and a choir of the clergy sang during the services. The hymns glorifying the saints of the land of Tula, among whom were martyr-warriors who had given their lives on Kulikovo Plain, resounded solemnly.

After the reading of the Gospel, the deacon of the cathedral church, Archpriest Anatoliy Rodionov, read out a message from Archbishop Maksim to the clergy and the laity of the Tula Diocese on the occasion of the feast and glorification of all the saints who have shone forth in the land of Tula, which read in part:

"Ever since the Christian faith was established on it, our land of Tula has been closely linked with the Kiev-Pechery Lavra and owes its enlightenment to it. St. Kuksha the Hieromartyr together with his disciple St. Nikon the Martyr suffered within the bounds of our land and bore martyrdom. They are the first saints who through divine grace were glorified within the bounds of the land of Tula... In the assembly of the saints of Tula we find the names of hierarchs, Orthodox princes, venerable men and women — ascetics of faith and piety, known for the sanctity of their lives in other places as well.

"Particular mention should be made of Orthodox Grand Duke Dimitriy Donskoi, the schemamonks of the Trinity-St. Sergiy Lavra Alekseyandr (Peresvet) and Andrei (Oslyabya) and other martyr-warriors who performed their feat on Kulikovo Plain.



"Alongside the ancient saints, the land of Tula has also been enriched with new ascetics of faith and piety. All of them were piously graced with virtues in their earthly lives and, following their demise, merit veneration.

"Among the glorified saints we have many who did not spare their lives for the sake of defending the Christian faith and the Motherland and fulfilled in deed the highest commandment in the law of God, the commandment of love for one's neighbour (Jn. 15. 13). May their holy example inspire us, too, to labour fruitfully for the benefit of the Christian Church and of our peace-loving Motherland."

On October 5, in the morning the archpastors were greeted in front of the church, to the pealing of bells, with bread and salt by numerous parishioners and by worshippers who had come from other parishes of the diocese.

Divine Liturgy was celebrated solemnly, with great spiritual uplift, and was followed by a moleben.

The clergy, choristers and all those present in the church besought: "Our venerable father Makariy and all the saints of our land, pray to God for us."

The moleben ended with the singing of "Many Years..." to His Holiness Patriarch Pimen of Moscow and All Russia, to the archpastors who conducted the service, our God-protected country, its authorities and armed forces, and all Orthodox Christians.

Archbishop Yuvenaliy and Bishop Valentin elicited Archbishop Maksim on the first celebration in honour of the saints of Tula.

Archimandrite Tikhon delivered a salutatory address on behalf of the brethren of St. Daniel's Monastery.

Upon leaving the church, the archpastors conducted the office of the blessing of the cross that had been made for the cathedral belfry. To the singing by the congregation of the Troparion "O Lord, save Thy people..." and, over and over, "Lord, have mercy", the three-metre cross was raised slowly with a cable to a height of 86 metres and emplaced on the steeple.

Thus concluded the first celebration in honour of all the saints who have shone forth in the land of Tula.

A telegram describing the church festivities that had taken place was sent on behalf of the participants in the divine service and the entire flock of Tula to His Holiness Patriarch Pimen, who in 1961, was Archbishop of Tula and Belev.

Entering the year of the great jubilee—the Millennium of the Baptism of Russ, the entire clergy and laity of the Tula Diocese offer up with particular warmth their fervent prayers of thanks to God for all His blessings. The faithful children of the Church of Christ express their heartfelt gratitude to His Holiness Patriarch Pimen of Moscow and All Russia for the blessing he has given to glorify all the saints who have shone forth in the land of Tula and for establishing the annual feast in their honour.

The faithful of Tula also thank their archpastor, His Grace Archbishop Maksim, for his zealous labours.

May this great joy and consolation accompany us to the gates of Eternal Promise.

*Archpriest ANATOLIY RODIONOV, Dean of the Cathedral Church of All Saints,*  
*Archpriest ALEKSIY REZUKHIN, Superintendent Dean of the Eastern District,*  
*Archpriest DIMITRIY KUDAKA, Superintendent Dean of the Northwest District*

## Feast of St. Iov on Mount Pochaev

Every year on September 10 (August 28) the brethren of the Pochaev Lavra of the Dormition solemnly commemorate the Translation of the Relics of St. Iov, Hegumen of Pochaev.

St. Iov joined the Pochaev brethren circa 1604 and soon became famous for his truly ascetic way of life. Responding to the request of the brethren he became hegumen of the monastery. A man of taciturn and prayerful disposition, demanding of himself, he treated people around him with invariable humility and kindness. His life was filled with great ascetic feats, daily work and concern for maintaining the purity of Orthodox faith. He was chosen by Divine Providence to become a pillar of Orthodoxy on the western border of the Russian state following the conclusion of the Union of

Brest in 1596 and to guide all those who fell off from the true Church onto the road of salvation and patristic piety.

St. Iov peacefully departed unto the Lord on October 28, 1651, at the age of one hundred. Eight years later, in 1659, he was canonized and his incorruptible relics were invented for public veneration on August 28 of that year.

Ever since, this event has been solemnly commemorated at the Pochaev Lavra upon which numerous pilgrims and clerics from various parts of the country converge.

In 1987, the feast was attended by the Holy Archimandrite of the Lavra, Metropolitan Nikodim of Lvov and Ternopol who arrived in the cloister on September 8. Thanks to his personal diligent cares and those of the father su-

perior, Archimandrite Mark, the superintendent dean Archimandrite Pitirim and all of the Lavra brethren the cloister is kept in perfect condition. The interior and exterior of all its churches have been restored and their cupolas gilded anew.

On September 8 in the evening, His Eminence Metropolitan Nikodim, assisted by the brethren, officiated at All-Night Vigil with the reading of the Akathistos (of which he himself is the author) to St. Pimen the Great in the Dormition Cathedral. On the following day he celebrated Divine Liturgy, followed by a thanksgiving moleben to mark the name-day of His Holiness Patriarch Pimen, in the Cave Church of St. Iov. During the Liturgy Metropolitan Nikodim ordained Deacon Rostislav Melnik, a graduate of the Leningrad Theological Academy, priest.

On September 9, the celebration of the patronal feast began at 3 p. m. in the cave church enshrining the relics of St. Iov. Vladyka Nikodim, assisted by archbishops—Antony of Chernigov and Nezhin, Varlaam of Volyn and Rovno, Bishop Savva of Poltava and Kremenchug and a large number of clerics, conducted Small Vespers in that church, ending the service with a prayer to St. Iov. To the singing of the troparion to the saint and the solemn pealing of the bells the reliquary was carried in procession to the Dormition Cathedral and placed under a canopy adorned with fresh flowers. There the hierarchs and clergy conducted the Akathistos to St. Iov.

At 6 p. m. the pealing of the great Lavra bell announced the beginning of All-Night Vigil in the Dormition Cathedral. During the service two choirs sang, one of the brethren and the other a mixed one conducted by Deacon Antony Yary. During the singing of the stichera on "Lord, I have cried", two deacons, carrying zions on the left shoulder, censed the whole temple. The lity was conducted by Bishop Savva. Metropolitan Nikodim, Archbishops Antony and Varlaam, Bishop Savva and a multitude of clerics came out for the polyeleos. After the Gospel lesson, the choir of the brethren, conducted by Schemahegumen Dimitriy, prayerful-

ly sang a sticheron to the saint. Metropolitan Nikodim and Bishop Savva anointed the faithful with holy oil. All through that night, after All-Night Vigil, molebens were conducted in front of the holy relics with the reading of the akathistoi to the Saviour, the Mother of God and St. Iov.

On the day of the feast, Divine Liturgy was celebrated at 6 a. m. in the Trinity Cathedral and at 7 a. m. in the cave church. In the Dormition Cathedral, Divine Liturgy began at 10 a. m., following a solemn meeting "with glory" of the attending archpastors. After the Liturgy St. Iov's reliquary was carried around the cathedral in a festal procession. When the procession returned to the entrance, there was the ceremony of the exaltation of the holy relics and the blessing with them of the Lavra and the worshippers. After that the reliquary was carried back to the cave church and "Many Years" was sung.

A festal repast was served in the Refectory Church of St. Barbara at which the father superior, Archimandrite Mark, addressed the guests. He thanked the archpastors and all those present for coming to the Lavra and sharing in the festal services. He thanked Metropolitan Nikodim for taking constant care of the Lavra and its community. He also congratulated Vladyka Varlaam on a high patriarchal award and the elevation to the dignity of archbishop. In his response the latter said he was happy that the Lord vouchsafed him to celebrate his first Divine Liturgy in the new rank on Mount Pochaev. At the end of the repast, the guests were addressed by Metropolitan Nikodim.

The spiritual joy will long be preserved in the hearts of all those who attended the feast of St. Iov on Mount Pochaev.

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On September 11, Commemoration of the Beheading of St. John the Baptist, Metropolitan Nikodim celebrated Divine Liturgy, and conducted All-Night Vigil on the eve, in the Dormition Cathedral of the Lavra. At the service he ordained Igor Shchirba, a student of the Leningrad Theological Academy, deacon.

*Archpriest VLADIMIR BABIC*

## News from Theological Schools

### Annual Convocation at the Leningrad Theological Schools

October 9, 1987, the Feast of St. John the Divine, is the patronal feast of the Leningrad theological schools. The annual convocation at the schools was timed for that date.

On the eve of the feast, October 8, Metropolitan Aleksiy of Leningrad and Novgorod conducted a panikhida for all the departed faculty mem-

bers and students of the Leningrad theological schools in the Academy Church of the Apostles St. John the Divine. He was assisted by the Rector of the Leningrad Theological Academy and Seminary, Archpriest Vladimir Sorokin and lecturers and students in holy orders. In the evening Metropolitan Aleksiy, Archbishops Nikolai d



Gorki and Arzamas, Mikhail of Vologda and Veliki Ustyug, Bishops Simon of Brussels and Belgium and Evgeniy of Tambov and Michurinsk, assisted by clerics, officiated at All-Night Vigil, and on the feast day itself, concelebrated Divine Liturgy in the same church, during which an LTA graduate, Georgiy Shmid, was ordained deacon.

In keeping with tradition, the Vladyka Metropolitan ordained the graduate, 4th-year, pupils of the seminary readers on the day of the patronal feast, part of them before All-Night Vigil and the others before Divine Liturgy, in the Dormition Domestic Chapel of the metropolitan's residence.

After the service, there was the solemn meeting in the Assembly Hall of the academy attended by Metropolitan Aleksiy, Archbishops Nikolai of Gorki and Arzamas and Mikhail of Vologda and Veliki Ustyug, members of the faculty, students and guests. The meeting was opened by Archpriest Prof. Vladimir Sorokin. A report for the 1986/1987 academic year was presented by the assistant rector, Archpriest Georgiy Telpis. He made an analysis of the work of the theological schools during the year, pointing out that their students included young men from Austria, Argentina, Belgium, Bulgaria, Canada, Ethiopia, Finland, France, the FRG, Hungary, India, Japan, the Holy City of Jerusalem, the Netherlands, Poland, the USA, and Yugoslavia. During the year the Leningrad theological schools continued to be actively involved in the ecumenical and peacemaking activity.

After that commemorative gifts were presented

to students who completed the academic year with honours.

The participants were addressed by representatives of the theological schools of Moscow and Odessa—Hegumen Feofilakt and Father Georgiy Gorodentsev, and the dean of the Russian patriarchal podvorye in Belgrade, Archpriest Vasilii Tarasyev.

The main address, entitled "The Impact of Christian Ideals on the Ethical Self-Consciousness of the Russian People (the pre-Mongol period)" was presented by Archpriest Aleksandr Ranne, an LTS teacher.

Secretary of the Academy Council, Archimandrite Iannuarii, read out a congratulatory telegram from His Holiness Patriarch Pimen which said: "I congratulate Your Eminence, the fathers rector and assistant rector, members of the faculty, the staff and students of the Leningrad theological schools on the patronal feast of the Apostle of Love, St. John the Divine. I invoke God's blessing upon your labours. Patriarch Pimen." Also read were messages of congratulation on the occasion from many hierarchs and clerics of the Russian Orthodox Church.

In his closing speech, Metropolitan Aleksiy expressed cordial gratitude to the hierarchs, representatives of various theological schools, foreign guests and all those who had come for the patronal feast of the Leningrad theological schools.

The meeting ended with a concert given by the student choir of the Leningrad theological schools conducted by L. Misnik and I. Ivanova.

*Deacon GEORGIY SHMID, LTS teacher*

## In the Dioceses

### Leningrad Diocese

On July 12, 1987, the Feast of the Chief Apostles Sts. Peter and Paul, Metropolitan Aleksiy of Leningrad and Novgorod, accompanied by pilgrims from Greece and a group of visiting hierarchs and clerics from the Constantinopolitan and Alexandrian patriarchates and the Orthodox Church of Hellas, celebrated Divine Liturgy in the Leningrad Church of the Transfiguration of the Saviour. During the service Metropolitan Aleksiy ordained Vasilii Sereda, a Leningrad Theological Academy graduate, deacon. After the service the archpastor addressed the Greek guests with a speech of greeting.

On August 10, the Feast of the Smolensk Icon of the Mother of God Metropolitan Aleksiy celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Church of the Smolensk Icon of the Mother of God at the Smolenskoe Cemetery in Leningrad. During the Liturgy he conferred upon Archpriest Aleksandr Shvets an ornamented pectoral cross, and the double orarion upon Deacon Mikhail Bonk whom he ordained presbyter. He ordained a Leningrad Theological Academy graduate, Aleksey Masyuk, deacon. The Liturgy was followed by a festal procession, a moleben with the bles-

sing of the waters and the consecration of the Chapel of St. Ksenia (at the Smolenskoe Cemetery) after the completion of the major repairs and restoration work there. Metropolitan Aleksiy presented V. A. Doroshenko, warden of the Church of the Smolensk Icon of the Mother of God, the Order of St. Vladimir, 3rd Class—the patriarchal award for his zealous work on the restoration of St. Ksenia's Chapel. Other active participants in the restoration received blessed archpastoral certificates of merit.

On September 5, the day of the demise of Metropolitan Nikodim (Rotov; † 1978) of Leningrad and Novgorod, metropolitans Aleksiy of Leningrad and Novgorod, Yuvenaliy of Krutitsy and Kolomna, Archbishop Kirill of Smolensk and Vyazma and Bishop Simon of Brussels and Belgium concelebrated Divine Liturgy and conducted a panikhida in the Trinity Cathedral of the St. Aleksandr Nevsky Lavra. Vladyka Aleksiy delivered a tribute to Metropolitan Nikodim of blessed memory. After the panikhida, Archbishop Kirill conducted a lity at the grave of Metropolitan Nikodim in the presence of the archpastors who had concelebrated the Liturgy and conducted the panikhida. On the previous day, September 4, Metropolitan Alek-

siy and Bishop Simon, accompanied by clerics of the metropolitanate, conducted the parastasis in the same cathedral.

On September 12, the Feast of the Translation of the Relics of the Orthodox Prince St. Aleksandr Nevsky, Metropolitan Aleksiy and Bishop Evgeniy of Tambov and Michurinsk concelebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Trinity Cathedral of the St. Aleksandr Nevsky Lavra. With the blessing of His Holiness Patriarch Pimen, the archpastor raised during the Liturgy Hegumen Prokl, rector of the Church of the Nativity of the Blessed Virgin in Novaya Ladoga, to the rank of archimandrite, Deacon Pavel Gerasimov, precentor of the choir of the Trinity Cathedral and the clerics' choir of the metropolitanate, to the rank of protodeacon, ordained Deacon Feodor Stepanov priest and Reader Aleksandr Kovalev deacon. After the service Vladyka Aleksiy greeted a group of American guests—pilgrims headed by Prof. Bruce Rigdon who were sent by the National Council of the Churches of Christ in the USA to the Soviet Union. During a repast that followed Metropolitan Aleksiy presented patriarchal awards—the Order of St. Vladimir, 3rd Class, to Protodeacon Aleksiy Dobush of the cathedral and a citation to the assistant precentor, Valentin Kinakh.

## **Alma-Ata Diocese**

On January 3, 1987, the Feast of St. Petr of Moscow, Bishop Evseviy of Alma-Ata and Kazakhstan, celebrated Divine Liturgy followed by a moleben, and, on the eve, conducted All-Night Vigil in the Church of the Protecting Veil of the Mother of God in Alma-Ata.

On January 7, Christmas, Bishop Evseviy celebrated Divine Liturgy in St. Nicholas' Cathedral Church in Alma-Ata. He ordained Petr Samchuk deacon and, on January 19, Epiphany, priest.

On January 8, the Synaxis of Most Holy Theotokos, Bishop Evseviy celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God. On January 9, the Feast of St. Stephen the Protomartyr and Archdeacon, he celebrated Divine Liturgy in the Church of the Protecting Veil in Alma-Ata.

On February 1, 32nd Sunday after Pentecost, Bishop Evseviy read the akathistos to the Mother of God in front of Her Kazan Icon during an evening service in the Alma-Ata Church of the Kazan Icon of the Mother of God.

On February 7, the Feast of the Apostle St. John the Divine, Bishop Evseviy celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Alma-Ata Church of the Protecting Veil.

On February 9, the Feast of St. John Chrysostom, and on February 18, the Feast of the Icon of the Mother of God "Seeking of the Lost", Bishop Evseviy celebrated Divine Liturgy, and on the eve officiated at All-Night Vigil in the Alma-Ata Church of the Kazan Icon of the Mother of God.

On February 25, the Feast of the Iberian Icon of the Mother of God, Bishop Evseviy celebrated Divine Liturgy, followed by a moleben in the Alma-Ata Church of the Protecting Veil.

On March 3 and 4, Tuesday and Wednesday of the first week in Lent, Bishop Evseviy read the Great Canon of St. Andrew of Crete in the Church of the Kazan Icon of the Mother of God and the Church of the Protecting Veil in Alma-Ata.

On March 22, 3rd Sunday in Lent, Bishop Evseviy led the Office of the Passion in the Church of the Kazan Icon of the Mother of God in Alma-Ata.

On March 29, 4th Sunday in Lent, Bishop Evseviy celebrated Divine Liturgy in the cathedral church, and ordained Aleksandr Zubkov deacon and, on April 7, the Feast of the Annunciation of the Mother of God, priest.

On March 29, in the evening, Bishop Evseviy led the Office of the Passion; on April 11, 5th Wednesday in Lent, he celebrated the Liturgy of the Presanctified Gifts in the Alma-Ata Church of the Protecting Veil.

On April 12, Palm Sunday, Bishop Evseviy celebrated Divine Liturgy in the cathedral church and conferred a patriarchal award, palitsa, upon Archpriest Gennadiy Ageyev of the cathedral clergy.

On April 20, Easter Monday, Bishop Evseviy celebrated Divine Liturgy in the Alma-Ata Church of the Protecting Veil and led a festal procession.

On April 21, Easter Tuesday, Bishop Evseviy celebrated Divine Liturgy and led a festal procession and, on the eve, conducted the Vespers in the Alma-Ata Church of the Protecting Veil.

On April 24, Easter Friday, the Feast of the Icon of the Mother of God "The Life-Bearing Spring", Bishop Evseviy celebrated Divine Liturgy and conducted a moleben with the blessing of the waters and a festal procession in the Church of St. Nicholas in the town of Talgar.

On April 25, Easter Saturday, Bishop Evseviy celebrated Divine Liturgy and led a festal procession in the Church of St. Michael the Archangel in the town of Kaskelen. After the service he offered artos to the worshippers.

On April 26, St. Thomas Sunday, Bishop Evseviy celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in the village of Uzun-Agach, Alma-Ata Region.



On April 28, it was Radonitsa (commemoration of the Dead), after Divine Liturgy and a panikhida in the cathedral church, Bishop Evseviy conducted a panikhida at the graves of the departed archpastors of Alma-Ata—Metropolitans Nikolai Mogilevsky († 1955) and Iosif Chernov († 1975) and Bishop Serafim Gachkovsky († 1982).

On May 21, the Feast of the Apostle and Evangelist St. John the Divine, Bishop Evseviy celebrated Divine Liturgy in the cathedral during which he ordained Deacon Vladimir Sharov priest and Vladimir Voloshchuk deacon. Then there was a moleben after which Bishop Evseviy conferred upon Archpriest Ioann Slyusar, the sacristan of the cathedral, a blessed archpastoral certificate of merit on the occasion of his 55th birthday and name-day.

On May 22, the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker from Myra in Lycia to Bari, Bishop Evseviy celebrated Divine Liturgy in the same cathedral. With the blessing of His Holiness Patriarch Pimen, he raised Father Vladimir Vasilenko of the Church of the Resurrection in Semipalatinsk to the rank of archpriest. He also conferred a pectoral cross upon Father Bogdan Sukhai of the Cathedral of Sts. Peter and Paul in the city of Petropavlovsk and presented a blessed archpastoral certificate of merit to the dean of the cathedral, Archpriest Pavel Milovanov, on the occasion of the 30th anniversary of his service in holy orders. He also ordained Mikhail Pinaev deacon.

On May 24, 6th Sunday after Easter of the Blind Man, Bishop Evseviy celebrated Divine Liturgy in the same cathedral and ordained Deacon Vladimir Voloshchuk priest.

On May 27, Apodosis of Easter, Bishop Evseviy celebrated Divine Liturgy and led a festal procession, conducting an evening service on the eve, in the Church of Sts. Constantine and Helena in the city of Tselinograd of which Father Aleksandr Volkov is the rector.

On May 28, the Feast of the Ascension, Bishop Evseviy consecrated a new church of St. Barbara the Great Martyr in the village of Alekseyevka. He celebrated Divine Liturgy therein, preceded by All-Night Vigil on the eve.

On May 29, 6th Friday after Easter, Bishop Evseviy celebrated Divine Liturgy and conducted a moleben, preceded by All-Night Vigil on the eve, in St. Nicholas' Church in the town of Makinsk. With the blessing of His Holiness Patriarch Pimen he raised Hieromonk Nikolai, rector of the Church of St. Michael the Archangel in Shchuchinsk, to the rank of hegumen.

On May 30, 6th Saturday after Easter, Bishop Evseviy celebrated Divine Liturgy and conducted a moleben and, on the eve, officiated at

All-Night Vigil in the Church of St. Sergiy of Radonezh in the town of Atbasar.

On May 31, 7th Sunday after Easter, Bishop Evseviy celebrated Divine Liturgy followed by a moleben, and, on the eve, officiated at All-Night Vigil in the Church of St. Aleksandr Nevsky in the village of Semiozerno, Kustanai Region.

On June 1, 7th Monday after Easter, Bishop Evseviy celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Church of Sts. Cosmas and Damianos in the village of Borovskoe, Kustanai Region. At the Lesser Entrance, he conferred a patriarchal award, a pectoral cross, upon the rector, Father Evgeniy Kasyanov.

On June 2, the Feast of the Invention of the Relics of St. Aleksiy the Miracle Worker of Moscow and All Russia, Bishop Evseviy celebrated Divine Liturgy and conducted a moleben preceded on the eve by All-Night Vigil in St. Nicholas' Church in the village of Fedorovka, Kustanai Region.

On June 3, the Feast of the Vladimir Icon of the Mother of God, of Sts. Constantine and Helena Equal to the Apostles, Bishop Evseviy celebrated Divine Liturgy, and on the eve, officiated at All-Night Vigil in the Church of Sts. Constantine and Helena in Kustanai. Before All-Night Vigil, the rector, Archpriest Viktor Petrov, addressed the archpastor with a speech of greeting. In his response Bishop Evseviy thanked the father rector, the church council and the parishioners for the cordial welcome. He felicitated them all on the patronal feast. This being the anniversary of the enthronization of His Holiness Patriarch Pimen, the Liturgy was followed by a thanksgiving moleben with a festal procession, and "Many Years" was sung.

In the evening, Bishop Evseviy read the Akathistos to Sts. Constantine and Helena in the same church.

On June 5, Bishop Evseviy received in the Diocesan Administration Centre the Rev. Dr. Gunnar Staalsett, General Secretary of the World Lutheran Federation, and Bishop Dr. Paavo Kortekangas of Tampere (Evangelical Lutheran Church of Finland).

On June 8, the Holy Spirit Day, Bishop Evseviy celebrated Divine Liturgy at the Alma-Ata Church of the Kazan Icon of the Mother of God. At the Lesser Entrance, Archpriest Boris Ivanov of that church received a patriarchal award—the palitsa.

On June 9, the Feast of St. Ioann the Russian, the Confessor, Bishop Evseviy celebrated Divine Liturgy, and on the eve officiated at All-Night Vigil in the Alma-Ata Church of the Protecting Veil.

On other Sundays and feast days Bishop Evseyev officiated in the Alma-Ata cathedral church, preaching at all the services.

### **Baden Diocese**

On September 13, 1987, 14th Sunday after Pentecost, the eve of the Feast of the Exaltation of the Holy Cross (New Style), the Orthodox community in Bischofsheim, Bavaria, marked an important event in its life—the consecration of a newly built cupola of the Church of St. Nectarius of Aegina.

The consecration was performed by Archimandrite Avenir, rector of the Church of Transfiguration in Baden-Baden. The office had been preceded by Divine Liturgy concelebrated by Archimandrite Avenir, the rector of the church Father Theodor Hölldobler and other clerics.

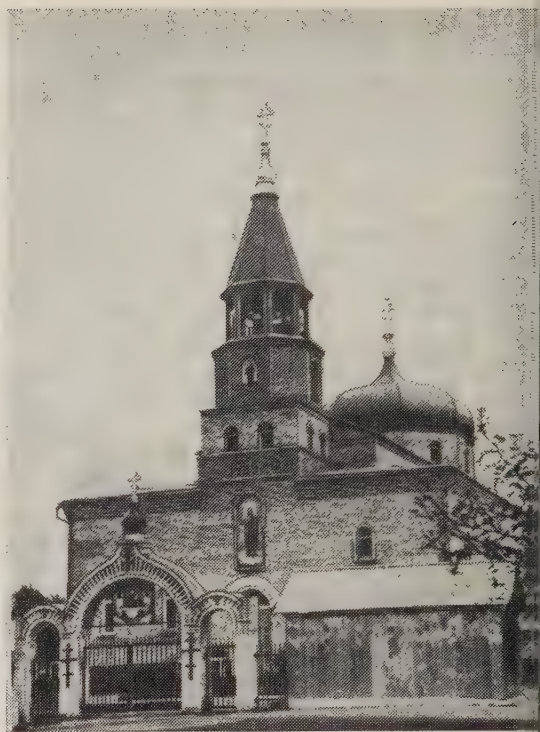
The church is located in a small two-storey house at Fastnachtsgasse. A pediment has been added to it with a small belfry, a dome topped with a cross and a cupola. The author of the project, architect Jacobasch, managed to solve two tasks at one stroke—preserve the building as a monument of civil architecture and meet the requirements of the Graeco-Slavonic tradition of church architecture. The reconstruction work was accomplished in six weeks.

### **Kuibyshev Diocese**

On August 6, 1987, the Feast of Sts. Boris and Gleb, Bearers of Suffering, Archbishop Ioann of Kuibyshev and Syzran consecrated a Church of the Kazan Icon of the Mother of God in Togliatti.

Togliatti (called Stavropol until 1964) is a district centre of the Kuibyshev Region and has half a million residents. In the mid-1950s the area where the city was originally located was flooded because of the construction of the Volzhskaya hydro-power station and the city had to be moved to a new location. To meet the needs of the local faithful, a small wooden prayer house was erected shortly after and was used from March 1955 to July 1985. Over this period it fell into disrepair and became too small to accommodate the steadily growing number of parishioners (the total population of the city increased by more than 400 thousand following the construction in the mid-1950s of the Volzhsky Automobile Works).

In 1985, with the blessing of Archbishop Ioann and with the permission of the city authorities, the old prayer house was replaced with a brick church erected by the efforts of the local faithful within a period of five months. The church has blue-painted cupolas topped with gilt crosses, and its interior is tastefully and lavishly decorated with murals, a carved iconostasis and new chandeliers. During the



**The Church of the Kazan Icon of the Mother of God in Togliatti**

construction work divine services continued uninterruptedly and were conducted in the baptistry wing. As soon as the new building was covered with a roof, Archbishop Ioann consecrated the new church and gave the blessing for regular services to be conducted there although the building work went on and was completed only by August of 1987.

The new church was consecrated by Archbishop Ioann on August 6; he celebrated Divine Liturgy there, preceded on the eve by All-Night Vigil. On his arrival for the service, the archpastor was welcomed by numerous clerics of the Kuibyshev and Ulyanovsk dioceses. The rector, Archpriest Nikolai Manikhin, delivered a welcoming speech. Singing during the services was the choir of the Kuibyshev Cathedral of the Protecting Veil. After the Communion Verse, Archpriest Gavriil Bilchuk, who had been serving in the Church of the Kazan Icon of the Mother of God since his ordination 27 years ago, preached on the role of the Church in the life of the Christian.

After the service, Archbishop Ioann read out an ukase of His Holiness Patriarch Pimen conferring upon Archpriest Nikolai Manikhin the Order of St. Sergiy of Radonezh, 3rd Class, church warden I. F. Khripunov the Order of St. Vladimir, 3rd Class, and his deputy, V. A. Romaev, a patriarchal certificate of merit. Blessed archpastoral certificates of merit were





**Archbishop Ioann of Kuibyshev and Syzran consecrating the altar of the Church of the Kazan Icon of the Mother of God in Togliatti.**

also conferred upon the most active participants in the construction of the new church. Addressing the archpastor, the rector Archpriest Nikolai Manikhin, thanked him for taking care of the church and guidance of the project.

The celebration ended with the saying of "Many Years".

### **Chernigov Diocese**

On August 9, 1987, the 9th Sunday after Pentecost, the Feast of St. Panteleimon the Great Martyr and Healer, Archbishop Antony of Chernigov and Nezhin celebrated Divine Liturgy in the St. Basil Church in Nezhin. During the service he ordained Hypodeacon Mikhail Udud deacon. On his arrival the archpastor was welcomed by the parishioners with the traditional bread and salt and flowers.

On August 16, the 10th Sunday after Pentecost, Vladyka Antony celebrated Divine Liturgy in the Resurrection Cathedral Church in Chernigov. He ordained Deacon Mikhail Udud presbyter.

On August 28, the Feast of the Dormition of the Mother of God, Archbishop Antony celebrated Divine Liturgy in the Dormition Church in the town of Novgorod-Severskiy. On his arrival, he was welcomed by the parishioners

with the traditional bread and salt and flowers and the rector, Father Feodor Nichiporuk, made a speech. After the service a festal procession was held.

September 22 was the Feast of the Invention and Translation of the Relics of St. Feodosiy, the Archbishop of Chernigov. On the eve, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, co-officiated with Archbishop Antony at All-Night Vigil with the reading of the Akathistos to St. Feodosiy in the Chernigov Cathedral Church which contains the shrine with the relics of the saint. On the day of the feast, Divine Liturgy was concelebrated there by Metropolitan Filaret, Archbishop Antony and Bishop Savva of Poltava and Kremenchug, assisted by the superintendent deans and numerous clerics of the Chernigov Diocese. On his arrival for the service, Metropolitan Filaret was given a ceremonial welcome with the traditional bread and salt and flowers and the dean, Archpriest Ioann Fesik, made a speech of welcome. The service was followed by a moleben after which "Many Years" was sung.

On other Sundays and feast days Vladyka Antony officiated in the main cathedral and delivered exhortations to the flock.

### **Patriarchal Parishes in Hungary**

On June 8, 1987, Holy Spirit Day, the faithful of the village of Iram near Budapest watched a newly gilt and consecrated cross being hoisted and fixed on the cupola of the Chapel of St. Alexandra the Martyr after repairs of the building.

Divine Liturgy was concelebrated on that day by Archpriest, Dr. Feriz Berki, the Superintendent Dean-Administrator of the Orthodox Parishes in Hungary, Archpriest Tancho Yanchev, Rector of the Bulgarian Orthodox parish of Sts. Cyril and Methodius, and Father Ioakim Babinets, Rector of the Russian Orthodox Church of St. Sergiy of Radonezh in Budapest.

The office of the blessing of the cross was conducted by Metropolitan Simeon of Glavinitsa, Vicar of the Patriarch of Bulgaria in Western Europe, assisted by clergy.

The celebration was attended by numerous Orthodox of various nationalities, including Russians, Hungarians and Serbians and faithful of other confessions. There were also representatives of government and public organizations and enterprises of Budapest and Iram.

The chapel is also the mausoleum of Aleksandra Pavlovna, the eldest daughter of Emperor Paul I of Russia. In 1799, the 23-year-old Austrian Archduke Joseph, the brother of the Austrian Emperor Francis II, proposed to her

and was accepted. Their betrothal took place in March of that year and they were wed on November 13, first according to the Orthodox and then the Roman Catholic rites. Several days later Aleksandra Pavlovna said farewell to her near and dear ones. Her father seemed to have a premonition that he saw his beloved daughter for the last time.

She lived in Hungary a little more than a year in which time she came to know the people of the country and their culture. She treated common people with sincere kindness and enjoyed their affection, being nicknamed "the Hungarian princess". People admired and appreciated her interest in the heroic history of their land, its language and art which appealed to their patriotic sentiments.

Aleksandra Pavlovna died on March 16, 1801, after giving birth to her first child who also died. The whole country mourned her death and multitudes of people streamed to her coffin to pay their last respects.

It was her wish to be buried at Iram, a place chosen by the young couple for their summer residence. But instead the architect Stanislo Heppe was called to build for her a chapel mausoleum.

The chapel was consecrated on August 30, 1803, and the enbalmed body of Aleksandra Pavlovna was transferred into it somewhat later. The consecration of the chapel and the entombment were conducted by Archpriest Andrei Samborsky who had accompanied the departed from St. Petersburg.

During the last and the beginning of the present century, all priests serving in the chapel were sent from Russia. The last of them was Father Stefan Kolumbov who died in 1926, and for a long time after his death the chapel remained without a priest.

The first Hungarian Orthodox priest, Father Stefan Popovich, was ordained in the chapel in 1941.

From 1950, regular services in the chapel were conducted by the Rector of the Russian Orthodox Church of St. Sergiy of Radonezh, Archpriest Mikhail Tolmachev, and from 1975 by Archpriest Ioakim Babinets.

The chapel was restored for the first time in 1883 when the ceilings were repaired, the cross regilt, the old iconostasis replaced with a new one and new icons were added. Services in the chapel were attended by many Serbians from the surrounding villages and the icon of St. Sava, Archbishop of Serbia, was placed next to the icons of St. Nicholas Bishop of Myra in Lycia and St. Aleksiy of Moscow.

In 1985, Hungarian Church press launched a fund-raising campaign for the repairs of the chapel-mausoleum. Donations came from all

parts of the country, but the bulk of the expenses was covered by the State Administration for the Protection of Cultural Monuments. Considerable assistance was also provided by public organizations and enterprises in Budapest and Iram. Gold for gilding the cross was supplied by the Moscow Patriarchate.

The renovation of the chapel has coincided with preparations for the Millennium of the Baptism of Russ. During the approaching celebrations the chapel will be visited by many faithful who cherish the traditions of Soviet-Hungarian Friendship.

*Archpriest IOAKIM BABINET*

## **Novgorod Diocese**

On August 5, 1987, the Feast of the Icon of the Mother of God, "Consolation of All the Afflicted" Metropolitan Aleksiy of Leningrad and Novgorod celebrated Divine Liturgy in the Church of the Apostle St. Philip in Novgorod. On the eve he had officiated at All-Night Vigil there with the reading of the akathistos before the Icon of the Mother of God "Consolation of All the Afflicted". At the Lesser Entrance, he conferred upon Father Vasilii Gdeshinsky a patriarchal award—a pectoral cross.

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On September 28, there was a constituent conference in Novgorod of a local branch of the Soviet Culture Fund. At the invitation of the Organizing Committee, it was attended by Archpriest Mikhail Elagin, Secretary of the Novgorod Diocesan Administration.

Speakers at the conference, including prominent figures in science and culture, stressed the importance of the preservation and considerate use of architectural and historical monuments of Novgorod and their importance for the ethical, patriotic and aesthetic education of the public. Archpriest Mikhail Elagin spoke of the considerate attitude on the part of the believers of the Novgorod Diocese to historical monuments placed at their disposal. Father Mikhail proposed that the commission for the preservation of the historical heritage should include members of the clergy in addition to restoration specialists—artists and architects.

The conference elected the board of the Novgorod Branch of the Soviet Culture Fund, Archpriest Mikhail Elagin becoming one of its members.

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On November 1, 21st Sunday after Pentecost with the blessing of Metropolitan Aleksiy of Leningrad and Novgorod, during Divine Liturgy the Message from His Holiness Patriarch





**The Church of the Protecting Veil of the Mother of God in the village of Srednyaya Akhtub.**

Pimen and the Holy Synod on the occasion of the 70th anniversary of the Great October Socialist Revolution was read out in all the churches of the diocese. It was followed by a thanksgiving moleben. Before the moleben in St. Philip's Church in Novgorod, Archpriest Mikhail Elagin addressed the congregation, saying that the Great October Socialist Revolution had smashed the chains of slavery and violence and brought people peace, freedom, equality and fraternity.

At the end of the service, "Many Years" was sung "for our God-protected country, its rulers and armed forces."

**Ryazan Diocese** On July 14, 1987, there was a meeting of clergy of the Ryazan Diocese at the local branch of the National Society for the Protection of Historical and Cultural Monuments. It discussed ways of intensifying the peacemaking and patriotic work in the parishes of the diocese.

After the Lord's Prayer, Archbishop Simon of Ryazan and Kasimov delivered a report in which he described celebrations devoted to the 300th Anniversary of the Ryazan Cathedral of Sts. Boris and Gleb held on June 22-24, 1987, and dwelled on preparations for the Millennium of the Baptism of Russ. He also acquainted the participants with the work for peace conducted by the Russian Orthodox

Church and the contribution made by the Ryazan Diocese. In conclusion the archpastor called on the clergy and the flock to support in every way the peacemaking and patriotic work of the supreme authority of the Russian Church and the leaders of our state.

The honorary dean of the Cathedral of Sts. Boris and Gleb, Archimandrite Avel, read out the draft of an address by the participants in the meeting.

It was supported by Archpriest Vladimir Pravdolyubov and Archpriest Viktor Inozemtsev who called upon the participants to endorse it.

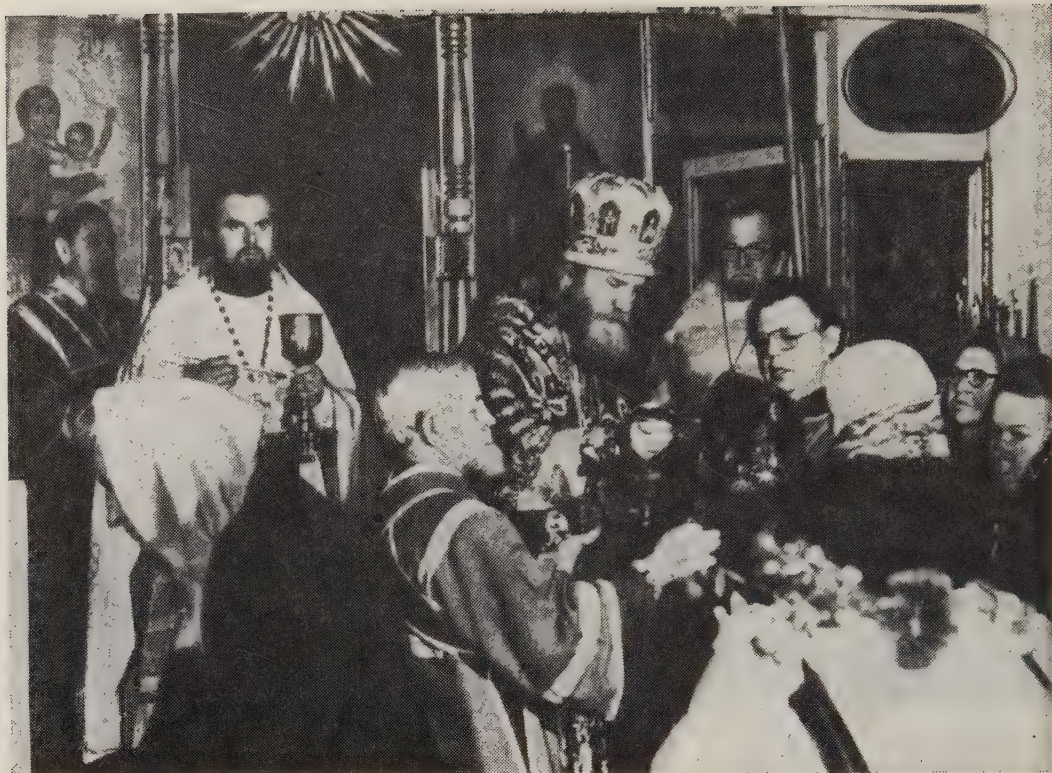
The document was endorsed by a unanimous vote and signed by all the participants.

After that Yu. K. Plekhanov, a lecturer of the **Znanie** Society, presented a survey of the international situation.

After the lecture, V. I. Chernyshova, deputy chairman of the local branch of the National Society for the Protection of Historical and Cultural Monuments, shared her impressions of a convention of the Society held in Gorki.

The closing address was made by Archbishop Simon, and the meeting ended with the recitation of the prayer "It Is Meet".

After that the participants inspected the historical museum in the Ryazan Kremlin and laid flowers to the War Memorial at the military cemetery.



**Archbishop Pimen of Saratov and Volgograd administering Holy Communion to believers at Divine Liturgy in the Church of the Protecting Veil in Srednyaya Akhtubia on October 14, 1987, the Feast of the Protecting Veil of the Mother of God**

## **Saratov Diocese**

On October 14, 1987, Archbishop Pimen of Saratov and Volgograd consecrated a new Church of the Protecting Veil of the Mother of God in the village of Srednyaya Akhtubia, Volgograd Region. It was built within a year and a half in the place of an old prayer house.

The solemn divine service celebrated by the archpastor with the assistance of numerous diocesan clergy was attended by more than two thousand people. Present in the congregation were members of the Toronto-Volgograd public committee who came from Canada to become acquainted with the history, cultural and religious life of the Hero City of Volgograd, the twin-city of Toronto.

After Divine Liturgy, at which many received the Holy Communion, there was a moleben followed by a festal procession.

Singing during the service was the choir of the Volgograd Cathedral of the Kazan Icon of the Mother of God.

For the approaching Millennium of the Baptism of Russ, the local faithful have received

a new and spacious church wherein they will be offering up their prayers unto the Lord and His Most Holy Mother under whose intercession and protection they have all been and remain.

## **Tallinn Diocese**

On August 1, 1987, the Feast of St. Serafim of Sarov, Metropolitan Aleksiy of Leningrad and Novgorod celebrated Divine Liturgy. On the eve he officiated at All-Night Vigil with the readings of the Akathistos to St. Serafim, in the Dormition Cathedral of the Pukhtitsa Convent. During the service he ordained Deacon Vasiliy Izhiy presbyter.

On August 2, the Feast of the Prophet St. Elijah, Metropolitan Aleksiy officiated in the Church of St. Elijah in the village of Vasknarva, celebrating Divine Liturgy and conducting a moleben followed by a festal procession. On the eve, he officiated at All-Night Vigil in the Dormition Cathedral of the Pukhtitsa Convent. During the service the archpastor ordained Ioann Kochmar, a 4th-year student of the Leningrad Theological seminary, priest.



## Hieromonk MEFODIY

Hieromonk Mefodiy (secular name, Mikhail Petrovich Kukhar), Secretary of the Russian Orthodox Mission in Jerusalem, died in tragic circumstances on June 29, 1987.

He was born on December 27, 1955, into a peasant's family in the village of Dolina, Chortkov District, Ternopol Region. Ever since childhood he often went to church, becoming fond of divine service. In 1972 he finished secondary school, and in 1973, courses for choir masters at the district musical school, taking up a job of the manager of a community centre in the village of Shulganovka. In 1974-1976 he did his army service. In 1979 he graduated from the Moscow Theological Seminary, and in 1983 from the Moscow Theological Academy with the degree of Candidate of Theology. In 1986 he completed a post-graduate course at the MTA.

On February 14, 1978, he joined the brotherhood of the Trinity-St. Sergiy Lavra and on April 20 of that year was professed by the father superior of the Lavra, Archimandrite Ieronim, with the name of Mefodiy (in honour of St. Methodius Equal to the Apostles, Teacher of the Slavs). On May 7, 1979, he was ordained hierodeacon, and on May 17, 1981, hieromonk by Archbishop Vladimir of Dmitrov (now Metropolitan of Rostov and Novocherkassk). While studying at the MTA and during his post-graduate course, Hieromonk Mefodiy was under various obediences, including one at the Lavra inn, of a bell ringer, cantor and a chorister. On several occasions he acted as a consultant for Soviet and foreign film crews shooting documentaries about the Trinity-St. Sergiy Lavra.

In December 1986, Hieromonk Mefodiy was appointed secretary of the Russian Orthodox Mission in Jerusalem.

In 1986 he was awarded a pectoral cross for his zealous service for the Church of Christ.

Father Mefodiy diligently fulfilled various obediences. Nuns of the Gorneye Convent at Ein Karem near Jerusalem often turned to him for help and advice and came to him for confession. Despite a pressure of work, he invariably offered them his assistance.

On June 27, Saturday, Hieromonk Mefodiy went to officiate in the Church of St. Mary Magdalene located on a remote plot belonging to the Russian Orthodox Mission near the lake of Gennesarret. On June 29, after working together with the nuns in the garden, he went to a Mary Magdalene spring in a remote corner of the plot and did not come back. Shortly after his body with deep head injuries was found in a pool fed by the spring.

The funeral service for the newly departed was conducted in the Trinity Church of the Russian Orthodox Mission in Jerusalem.

Upon receiving the news of the tragedy, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, conducted a panikhida for the newly departed Hieromonk Mefodiy in the Trinity Cathedral of the Moscow Monastery of St. Daniel.

The brethren of the Trinity-St. Sergiy Lavra were shocked by the tragedy and its father superior,



Archimandrite Aleksiy, together with the brethren, conducted a panikhida for the departed in the Lord monk. Father Aleksiy asked the brethren to pray for the newly departed brother both privately and in church, and since that day remembrance prayers began to be said for him at Divine Liturgy and during panikhidas.

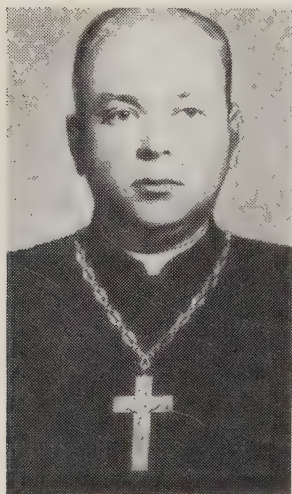
On July 5, the coffin with the body of Hieromonk Mefodiy was brought to the Pochaev Lavra of the Dormition and placed in its Trinity Cathedral. The parastasis and, on the following day, Divine Liturgy and Panikhida for the Dead, were conducted by Metropolitan Nikodim of Lvov and Ternopol, assisted by the father superior, Archimandrite Mark, and brethren of the Pochaev and the Trinity-St. Sergiy Lavras. Metropolitan Nikodim delivered a funeral oration and read out a decree of His Holiness Patriarch Pimen and the Holy Synod conferring upon Hieromonk Mefodiy the Order of St. Sergiy 3rd Class. The order was handed to the mother of the deceased.

Hieromonk Mefodiy was interred at the Lavra cemetery located one kilometre away from the cloister.

Inscrutable and mysterious is Divine Providence which has called Hieromonk Mefodiy into eternity at this time. But as it was, he ended his Christian feat as a member of the Russian Orthodox Mission in the Holy Land with faith and hope for the everlasting life of incorruption.

Eternal memory to you, our dear brother.

*Brethren of the Trinity-St. Sergiy Lavra*



Archpriest **Antony Teodorovich Kisil** of the Lvov Diocese passed away on June 28, 1987.

He was born on February 25, 1932, in the village of Tseperov, now Kamenka-Bugskaya District, Lvov Region, into a peasant's family.

Ordained deacon in 1952 by Archbishop Fotiy (Tapiro; † 1952) of Lvov and Ternopol and in 1956 priest by Archbishop Pankratiy (Kashperuk; † 1972) of Lvov and Ternopol, he served in Lvov parishes and, from 1966, in the Lvov Cathedral of St. George.

From 1952 until his demise he fulfilled the obedience of a clerk of the diocesan administration. Father Antony was noted for his kindness, diligent attitude to work and considerate attitude to people.

In 1978, for his zealous service to the Church of Christ Father Antony was awarded an ornamented pectoral cross; in 1981, the Order of St. Vladimir, 2nd Class; and in 1985, the Order of St. Sergiy of Radonezh, 3rd Class.

On the day of his demise he received Holy Communion.

The funeral service was con-

ducted in the Lvov Cathedral of St. George by Metropolitan Nikodim of Lvov and Ternopol, assisted by diocesan clergy. Vlada Nikodim delivered an oration and read the Prayer of the Absolution over the departed.

Archpriest Antony Kisil was interred at the Yanovskoe Cemetery in Lvov.

Archpriest **Vadim Yakovlevich Grishin**, rector of the Church of the Kazan Icon of the Mother of God at Kolomenskoe in Moscow, passed away on July 7, 1987.

Born on February 25, 1929, into the family of an office worker in Moscow, in 1943, at the age of fourteen, he went to the front to fight against the Nazi invaders. Being assigned to military intelligence (he fought in the 87th Separate Guards Detachment), he showed courage in fulfilling various missions and was decorated with the "Distinguished Scout" badge, the Order of the Patriotic War, 2nd Class, the Medal "For Victory Over Germany in the Great Patriotic War of 1941-1945" and several jubilee medals. After the war he finished secondary school and in 1951 the Leningrad Theological Seminary. In 1955 he graduated from the Leningrad Theological Academy with the degree of Candidate of Theology. Later that year Archbishop Boris (Vik; † 1965) of the Aleutians and North America, administrator of the Krasnodar Diocese, ordained him first deacon and then priest. Later he served in parishes of the Krasnodar Diocese. From 1956 he served in several of Moscow churches, such as the Trinity Church on Lenin Hills and the Dormition Church of the Novodevichiy Convent. From 1967 to 1973 he was rector of the West Berlin Church of Sts. Constantine and Helena, then of St. Nicholas' Church at the Preobrazhenskoe Cemetery in Moscow and in 1981 of the Church of the Kazan Icon of the Mother of God.



Father Vadim fulfilled his pastoral duties with diligence and was loved by his parishioners for kindness and considerate attitude to their needs.

For his services to the Church Archpriest Vadim Grishin merited the Order of St. Vladimir, 3rd Class, the Order of St. Sergiy of Radonezh, 3rd Class. In 1979, His Holiness Patriarch Pimen awarded him a mitre.

The funeral service was conducted in the Church of the Kazan Icon of the Mother of God by Archbishop Nikolai of Orekhovo-Zuevo, assisted by the clergy of Moscow churches. A funeral oration was delivered by Archpriest Vasilii Svidenyuk, Superintendent Dean of the Moskvo-rechye Deanery. A message of condolence was received from Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, addressed to the relatives and friends of the departed, the clergy and parishioners.

Archpriest Vadim Grishin was interred at the Vvedenskoe Cemetery in Moscow.







## FROM THE HISTORY OF RUSSIAN SERMONS

### Metropolitan ILARION of Kiev

Metropolitan Ilarion was one of the most mysterious and enigmatic personalities of Kievan Russ. A Russene by birth, "a good man, erudite and a faster" (*Complete Collection of Russian Chronicles*, Moscow, 1962, Vol. 11, p. 144), he was the presbyter of the Church of the Holy Apostles in the ducal village of Berestovo near Kiev. "This presbyter went from Berestovo on the Dnieper to the hill", covered with a forest where "he dug a small cave, about two *sazhens*\* in size, and there sang the Psalms and made prostrations, praying to God in secret" And "God inspired the grand duke" to nominate Ilarion metropolitan of Kiev. In 1051, Grand Duke Yaroslav the Wise summoned the bishops to the Saint Sophia Church to nominate Ilarion to the Metropolitan See. Through the will of God, he became a pure spring from which flowed rivers of the living water of Russian piety. He was the first to choose and bless with his prayers the Pechery Hill upon which later shone forth the "great light" of Russian monasticism. It was there that St. Antony went with the blessing of the holy starets of Mount Athos: "go again to Kiev and climb up the hill, upon which Ilarion dug out a cave, and with love for the place pray to God with tears saying: 'O Lord, may this place be blessed by the Holy Mountain of Athos'..., and settle there" (*Kiev-Pechery Patericon*, Kiev-Pechery Lavra, 1861, p. 2).

Notable is the fact that the first man to be professed by St. Antony in the land of Russia was Presbyter Ilarion, candidate for the primatial see: "By St. Antony was he admitted to the monkhood". In the period during the temporary separation of the Russian Church from the Constantinople Patriarchate, this event signified the blessing of the Most Holy Mother of God and Holy Mount Athos upon the nomination of the first Russian metropolitan. Ilarion was not only professed by St. Antony, but through him he inherited the best

traditions of Athonite monasticism which he, in succession, bequeathed to all Russian bishops: the distinctive features of the ancestor of the genealogy of Russian Church hierarchy determined to a great extent the spiritual aspect of Russian bishops. An ascetic, deeply pious, a follower of the hesychastic traditions of the Athonite monkhood, who led a life of profound contemplation of the uncreated Divine Light, Metropolitan Ilarion was, at the same time, a brilliant and talented personality, unsurpassed in erudition, a philosopher whose name is connected with the best works of Kievan Russ. His *Exhortation on the Law and Grace, Prayer, and Confession of Faith* are exhortations for priests and comprise outstanding chapters in the annals of book wisdom of Old Russia. Although he has not been officially canonized, Metropolitan Ilarion won the love and gratitude of posterity for his holy life and hierarchal labour.

*Exhortation on the Law and Grace* was written before the author was elevated to the dignity of metropolitan, between 1037 and 1050. It is the first known literary monument of Old Russian solemn eloquence. The work is in three parts as indicated in the complete title: *Exhortation on the Law given through Moses, and on Grace and Truth, revealed by Jesus Christ and about how the Law vanished and Grace and Truth filled the whole Earth and faith spread to all nations including our Russian nation; and glory be to our Grand Duke Vladimir, by whom we were baptized; and prayer to God from our entire land*. It is not simply a political sermon as it is often considered, but a profound theological treatise on a very high level even for Byzantine theology with its thousand-year history. It has amazed many a generation of scholars how swift was the assimilation of the Byzantine ecclesiastical culture by Russia, which gave birth, in a historically short period after the spread of Christianity, to such a mature theological work as the *Exhortation on the Law and Grace* by Metropolitan Ilarion.

\* 1 sazhen = 7 feet. — Ed.

## GLORY BE TO OUR GRAND DUKE VLADIMIR

And the words of the Saviour were fulfilled: *Many shall come from the east and west, and shall sit down with Abraham, and Isaac and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness* (Mt. 8. 11-12). And more: *The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof* (Mt. 21. 43).

And so it happened. For the grace-filled faith spread over the whole Earth and reached our people of Russia. The lake of the Law went dry and the spring of the Gospel was filled with water and, having covered the earth, overflowed even to our boundaries. And now, with all the other Christians, we too glorify the Holy Trinity.

We are no longer called idolaters, but Christians, not living without hope, but hoping in Life Eternal. No longer do we build Satanic temples, but churches of Christ; no longer do we slaughter each other for the demons, but Christ for us is slaughtered, slaughtered and fragmented in Sacrifice to God the Father. And not as formerly do we drink the sacrificial blood to our perdition, but drink the Most Pure Blood of Christ to our salvation.

In a voice of glorification the Roman lands praise Peter and Paul, who converted them to faith in Jesus Christ the Son of God; John the Divine is glorified in Asia, Ephesus and Patmos; Thomas in India, and Mark in Egypt. Each country, city, and nation venerates and glorifies the teacher who taught it the Orthodox faith. Let us too give praise, in our weakness at least a small doxology, to one who has accomplished the great and wonderful deeds of teacher and mentor for us, the Grand Duke Vladimir of our land, the grandson of old Igor and the son of our glorious Svyatoslav, each of whom, when he reigned, was renowned for his courage and bravery in many lands, and whose victories and might are remembered and glorified even today. For they reigned not over an impoverished and unknown country, but in the land of Russia which is well known

and has been heard of in the four corners of the Earth.

And so our Prince Vladimir of much fame grew up and gained in strength, leaving childhood behind, and excelling in the gaining of wisdom. And at the time when he lived like that and ruled his land with justice, firmness and wisdom, the Almighty graced him with His visitation. And the light of knowledge shone in his heart so that he realized the vanity of the temptation of idolatry and sought after One God, the Maker of all, both visible and invisible.

And our prince took off, together with the garments, the old man (Col. 3. 9), he put off the corruptible, shook off the dust of disbelief and entered into the holy font. He was reborn of the Spirit and of water (Jn. 3. 5): *baptized into Christ* and *put on Christ* (Gal. 3. 27); and he came out of the font whitened having become the son of incorruption, the son of the Resurrection (Lk. 20. 36). He took ancient name, glorious from generation to generation—Vasilii, with which he is entered into *the book of life* (Rev. 3. 5) in the celestial city of incorruptible Jerusalem (Gal. 4. 26).

And after accomplishing this, he did not stop at this act of piety and not only thus did he show his love for God. He went further and ordered that his whole country be baptized in the Name of the Father, and of the Son, and of the Holy Spirit, and that in all the cities, the Holy Trinity be glorified openly and loudly, and for all to be Christians: big and small, serfs and freemen, young and old, nobles and commoners, the rich and the poor. And none opposed his pious order because he had not only piety but might, even those who got baptized unwillingly through fear of the command.

And simultaneously our entire country praised Christ with the Father and with the Holy Spirit. Then the darkness of the idols departed from us and Orthodoxy dawned upon us; then the gloom of bestial ministry disappeared, and the word of the Gospel enlightened our land. Then the pagan temples were destroyed and churches built, the idols broken and icons of saints set up; the demons ran away and the Cross bles-

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\* From the *Exhortation on the Law and Grace*. Translated from Old Russian by Deacon Andrei Yurchenko. Abridged.



sed the cities. The pastors of the reasonable flock of Christ, the bishops, stood before the holy altar offering the Unbloody Sacrifice; the presbyters and deacons and all the clergy adorned the holy churches and made them decorous. The apostolic trumpet and the thunder of the Gospel sounded throughout all the cities; the incense offered to God sanctified the air. Monasteries rose on the hills, and monks appeared. Men and women, big and small, all the people who filled the holy churches, praised the Lord crying: "One is holy, one, Jesus Christ, is Lord, to the glory of God the Father. Amen. "Christ has conquered! Christ has prevailed! Christ reigneth! Christ is glorified! "Great art Thou, O Lord, and marvellous are Thy works!" Our God, glory to Thee!

How shall we praise thee, O most honourable and glorious among earthly princes and most manly Vasiliy? How shall we express our admiration for thy kindness, strength and power? And how shall we thank thee for leading us to the knowledge of the Lord and for knocking down the idols of temptation, because by thy command Christ is glorified throughout thy country? Or what more can we say of thee, O lover of Christ, friend of righteousness, the abode of wisdom and mercy?

How didst thou come to believe? How didst thou kindle with love for Christ? How did understanding come to thee, an understanding that surpasses earthly wisdom, to love the Invisible One and strive for the heavenly? How didst thou find Christ, how didst thou give thyself to Him? Our teacher, teach us, thy servants! From whence came to thee the *savour* of the Holy Spirit? (2 Cor. 2. 14). Where didst thou drink the sweet cup of remembrance of Eternal Life? Where didst thou *taste and see that the Lord is good* (Ps. 34. 8; 1 Pet. 2. 3)?

Thou didst not see Christ, nor follow Him. How didst thou become His disciple? Some saw Him and did not believe, while thou didst not see and yet believed. Indeed thou art blessed as the Lord Jesus said to Thomas: *Blessed are they that have not seen, and yet have believed* (Jn. 20. 29). Therefore, boldly and without doubt we cry to thee: "O blessed one", for the Saviour Himself has called thee thus.

Blessed art thou for thou hast believed in Him and wast not offended in Him, according to His immutable words: *Blessed is he, whosoever shall not be offended in me* (Mt. 11. 6). For those who knew the Law and the Prophets crucified Him; while thou, who knew neither the Law nor the Prophets, has adored the Crucified One!

How didst thy heart open? How did the fear of God enter into thee? How didst thou partake of His love? Thou didst not see the Apostle who came to thy country and by his poverty and nakedness, hunger and thirst, bent thy heart to humility. Thou didst not see how, in the Name of Jesus Christ, demons were expelled, the sick were healed, the dumb spoke, fever turned to coolness, the dead rose again (Mt. 10. 8). Not having seen all of this, how didst thou come to believe?

O marvellous wonder! Other kings and rulers saw all this performed by the holy men, and not only did not believe, but betrayed them to suffering and torture. While thou, O blessed one, hast come to Christ, only through right thinking and by thy wit, thou hast come to know that there is only One God the Creator of everything visible and invisible, of the heavenly and earthly, and that He had sent into the world for its salvation His beloved Son. Thinking of this thou entered into the holy font. And that which to some appears foolish in thee it became the power of God (1 Cor. 1. 18).

Let us adduce from Holy Scripture a clearer and truer witness relating to thee by the Apostle James: *He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins* (Jas. 5. 20).

If such is the reward from the All-Good God for converting even one sinner, then how much bliss hast thou won, O Vasiliy? What sinful burden hast thou thrown off by converting from the error of idolatrous temptation not just one man, not ten, not a city, but the entire land?

Christ the Saviour Himself assures and shows us what kind of glory and honour He has given thee in Heaven by saying: *Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven* (Mt. 10. 32). And if by con-

fessing Christ before men one is confessed by Him before God the Father, then what praise didst thou receive from Him, thou who hast not only confessed that *Christ is the Son of God* (Acts 8. 37), but hast confessed and confirmed faith in Him not only at one council, but throughout this land, and hast built Christian churches and put His servants in them?

O thou who art like great Constantine, equal to him in wisdom, equal in love for Christ, and equal in reverence to His servants, He, with the Holy Fathers of the Nicaean Council, gave the Law to his people and thou, often gathering together our new fathers the bishops, humbly conferred with them about how to establish the Law among a people who had newly come to know the Lord. He subjugated to God the kingdom of Hellas and the Roman lands, and thou the land of Russia, for Christ is already called King by them and by us. He, with his mother Helena, established the faith and brought the Cross from Jerusalem and disseminated it throughout the world, while thou, with thy grandmother Olga, affirmed the faith and brought the Cross from the new Jerusalem, the city of Constantinople and erected it all over thy land. And just as with him, the Lord made thee in Heaven a partaker of the one and the same glory and honour, as a reward for thy piety which thou hast won in thy life.

Arise, O saintly one, from thy grave, arise and discard thy sleep, for thou art not dead but sleepest till the Resurrection of the Dead. Arise, thou art not dead! Thou wert not meat for death, thou who hast believed in Christ Who is Life given to the whole world (Jn. 11. 25; 6. 33). Shake off thy sleep, raise thy eyes and see, thou whom the Lord has granted honour there in Heaven, that on Earth too thou hast left thy memory in thy son. Arise, and look upon thy son, Georgiy; look at thy beloved, look at the one whom the Lord has brought from thy loins, look upon the one adorning the throne of thy land, and rejoice and be glad!

Look also at thy city, which is majestically radiant; look at the flourishing churches and growing Christianity; look at the city which is magnificent in icons of saints and blessed by them, which is permeated with the fragrance

of incense, filled with the glorification of God and resounding with holy hymns. And seeing all this, rejoice and be glad, and give praise to the Benevolent God the Establisher of all things!

But thou hast seen all this even though with incorporeal eyes, in spirit, for the Lord has revealed this to thee and about this thou shouldst rejoice. For the seeds of faith sown by thee have not dried up in the heat of disbelief, but, watered by God's help, have borne abundant fruit.

Rejoice, thou apostle among the masters, who hast raised not dead bodies, but has raised us who were dead in soul, dead from the sickness of idolatry. Rejoice because through thee we drew nearer to God and came to know the Divine Life, Christ (Jn. 11. 25). We were stooped, having fallen under demoniac enchantment, but thou hast mended us and we have taken the path to Eternal Life; we were blind in our souls, deprived of spiritual vision, but with thy help our eyes were opened to see the Light of the Trisolar Godhead; we were dumb, but through thee the power of speech was returned to us, and today all of us, both big and small, glorify the Consubstantial Trinity.

Rejoice, our teacher and mentor of piety! Thou wert vested in righteousness, girded with strength and thy feet shod in truth (cf. Eph. 6. 14-15); thou wert crowned with good thoughts and adorned with charity as with gold coins and utensils. Thou, o saintly one, wert clothing for the naked; satiety for the hungry; coolness of the belly for the thirsty; a help for widows; a refuge for wanderers; a roof for the homeless, a defender for the offended, and an enrichment for the poor.

In reward for these and other good deeds, receiving recompense in Heaven, tasting the blessings *God hath prepared for them that love him* (1 Cor. 2. 9), and enjoying the sweetness of looking at Him, pray, O blessed one, for thy land and people over whom thou didst reign nobly: may the Lord keep them in peace and piety given to them by thee, and may the righteousness of faith be glorified in them, and may all heresies be trampled down, and may the Lord God guard them from enemy invasions and captivity.



## Archbishop AMVROSIY of Kharkov



Archbishop Amvrosiy (secular name Aleksei Iosifovich Klyucharev) was born on March 18, 1820, in the town of Aleksandrov, Vladimir Gubernia. He took all the courses of theological education traditional for Russian hierarchs — Pereslavl-Zalessky Theological School (1830-1834), Vifania Theological Seminary (1834-1840), and Moscow Theological Academy (1840-1844). After graduating from the academy, he taught logics, psychology and Latin at the Vifania Theological Seminary. Hearing the call to pastoral ministry, he left teaching and took holy orders. In 1849, Metropolitan Filaret of Moscow appointed him rector of the Church of the Kazan Icon of the Mother of God in Moscow, in which he served for about 30 years. There he revealed to the full his unusual talent as a preacher. For his sermons Father Aleksey was named "the Chrysostom of Zamoskvorechye".

On November 7, 1877, Archpriest Aleksey Klyucharev took his vows under the name of Amvrosiy, in honour of St. Ambrose of Milan; two months later he was consecrated Bishop of Mozhaik, Vicar of the Moscow Diocese. Soon he was translated to the Dmitrov Vicariate, and from 1882 he was the ruling bishop of the Kharkov Diocese. His Grace Archbishop Amvrosiy died on September 3, 1901.

Archbishop Amvrosiy's homiletic works are exceptional mainly for their spiritual and educational trends. In a good and firm Christian education, Archbishop Amvrosiy discerned the root from which grew up true enlightenment, perfect social life, and genuine morality. Archbishop Amvrosiy speaks of the Church as a spiritual and educational institution, calling her "a holy school". As experience has shown, he says, the education of the mind does not save one from immorality. A Christian education is not limited to the sphere of ecclesiastical piety; education must give a full and integral Christian outlook, embrace scientific views, all degrees of human development, state laws and morals. The success of education, in the opinion of Archbishop Amvrosiy lies first of all in God and in completely uprooting human pride. "Only before God, having cognized Him with the mind and the experience of the heart, can the proud soul of man be humbled," he taught.

Another exceptional feature of Archbishop Amvrosiy's sermons was their sensitiveness to the spiritual needs and requirements of his contemporaries.

Archbishop Amvrosiy is well known not only as a pastor and preacher, but as a wonderful theoretician of sermons, having created his unique homiletic conception which is reflected in his famous work, *The Living Word*. This homiletic study is an attempt at uniting the theory and psychology of homiletic creativity and art as a whole. In it Archbishop Amvrosiy speaks out against the scholastic system of writing sermons and advocates the theory of "live" sermons — improvised sermons which proceed from the treasury of a good heart. "A church sermon," he says, "has to do with living people and must answer their questions, satisfy their needs, sympathize with their joys and sorrows." These homiletic principles are topical also for modern preachers, that is why the interest of Russian ecclesiastical consciousness in the homiletic heritage of Archbishop Amvrosiy is understandable.

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\* About Archbishop Amvrosiy see: "Chronicles of Russian Orthodox Church. September. The Day Amvrosiy Klyucharev Died." — *JMP*, 1945, No. 9, p. 74. "The Life and Work of His Grace Archbishop Amvrosiy (Klyucharev) of Kharkov." — *JMP*, 1976, No. 8, pp. 74-77 (*Russ. ed.*).

"Sermon at the Funeral of His Eminence Innokentiy, Metropolitan of Moscow and Kolomna." — *JMP*, 1979, No. 3, pp. 23-26.

# SERMON ON THE FEAST OF THE PRESENTATION OF THE LORD IN THE TEMPLE

## On Family Happiness

*The content of the sermon: The correct order of family life and family happiness are objects of God's special care. The principal error in relation to family life is the expectation of readymade happiness and pleasure. The condition for family happiness is the spiritual foundation of the matrimony concluded in faith, love and like-mindedness. The meaning of Christian matrimony lies in mutual aid and a worthy education of children. A Christian attitude to the shortcomings of each other is leniency to weaknesses, and aspiration to correct the other with love. The causes of broken marriages are selfishness, self-will, and a false understanding of the soul. Obstacles to family happiness are late marriage, wrong upbringing, aspiration for social work to the detriment of the family, and dissoluteness in relation to the opposite sex. A general cause of an unhappy marriage is digression from normal Christian life. Christian love in marriage is the only means of overcoming all obstacles to family happiness.\**

Only when a married couple agree about their most important obligations, and they are amicably fulfilled, beauty, education, prosperity, and mutual love as a means for achieving aims or consolation from labour acquire their true worth. Without unanimity of convictions there appear, in the life of the married couple, corrupting differences in taste and views; their inclinations being divided, family life becomes dull and void, incapable of being filled with any sensual pleasure. If this emptiness and absence of higher aims and noble efforts involves both of them, then family happiness dies and the home becomes an abode of idleness, quarrels and vices, for both the parents and the children. If this inability to work for family life appears only in one spouse, that one becomes a burden on the other, and his or her lot, at times hidden, is always an inevitable coolness and even negligence from the other party, as dead weight obstructing the common cause and even harming it. If both the husband and wife are equally empty and dissipated, then another, more deserving, fate befalls them—the loss of the respect and love of their children....

Imagining that a happy choice guarantees family felicity for ever and that it is consolidated by the initial inclination, many couples today overlook the fact that at the beginning they do not know each other well enough, not even themselves in the new situation.

Only by living close together with each other as a couple, and only after some time has passed, can they come to know the thoughts, tastes, inclinations, and habits of one another; moreover, to the surprise of many, together with merits which attracted their love, they find in the choice of the hearts many shortcomings. The discovery of shortcomings, unexpected thoughts, desires and demands, sometimes surprises the couple as something unusual and threatening their happiness; a proof for them that they had made a mistake in their choice. When further shortcomings are discovered, the idea becomes confirmed, and conflicts, quarrels, and disagreements increase because of insufficient observation of oneself and leniency towards the other, and convinces them that happiness is flying away, that the marriage is a failure, that living together is impossible, and that they must separate. Yet the rules of Christian life require from a couple gratitude to God for the merits found in each other and that they look out for shortcomings as inevitable properties of man to be studied and regarded with leniency in mutual love and to begin meekly and patiently improving each other.

And so, the husband and wife run away from each other... Why? At first, they did love each other deeply, believing in the stability of their love. It is because they do not have humility enough to admit their own shortcomings which deprive the other party of happiness and tranquillity and do not want to work on themselves and improve; because they are unable to advi-

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\* In this issue we give only excerpts from the sermon — Ed.



FOR THE 30TH ANNIVERSARY OF ARCHPASTORAL CONSECRATION  
OF HIS HOLINESS PATRIARCH PIMEN



His Holiness Patriarch Pimen of Moscow and All Russia



### THE KASPEROVSKAYA ICON OF THE MOTHER OF GOD

The Kasperovskaya Icon of the Mother of God was brought to Russia in the 16th century. It was miraculously renovated in 1840, when its owner, Iuliania Kasperova, was diligently praying in front of the Icon in her estate village of Novo-Ivanovka (Kasperovka, now Kozomys, 16 kilometres away from Kherson): the faces of the Divine Infant and His Mother, hardly traceable on the old darkened icon, regained their colour. During the Crimean War (1853-1856) the miraculous icon was translated in a solemn procession to Odessa. When the city was besieged by the enemy fleet, the Great Canon of St. Andrew of Crete was being read for a whole week in front of the Kasperovskaya Icon placed in the cathedral square, and on the day of the Feast of the Protecting Veil of the Mother of God (1855) the fleet suddenly lifted the blockade and put to sea. On the Easter night in 1915 the city was again miraculously delivered from destruction by Turkish warships. These events are commemorated by feasts in honour of the Kasperovskaya Icon observed on October 1/14 and on Easter Wednesday. Another feast day in honour of the icon is June 29/July 12. The specially venerated Kasperovskaya Icon of the Mother of God is enshrined in the Dormition Cathedral in Odessa where the archpastoral consecration of His Holiness Patriarch Pimen took place 30 years ago.



**THE FIRST CELEBRATION OF THE FEAST OF THE SYNAXIS OF THE SAINTS  
OF TULA (see article in this issue)**



**Divine Liturgy on the day of the feast is concelebrated by Archbishops Maksim of Tula and Belev, Yuvenaliy of Kursk and Belgorod and Bishop Valentin of Vladimir and Suzdal**



**The blessing of the cross for the belfry of the cathedral**



CELEBRATION TO MARK THE 30TH ANNIVERSARY OF THE ARCHPASTORAL  
CONSECRATION OF HIS HOLINESS PATRIARCH PIMEN  
November 17, 1987



Archpastors concelebrating Divine Liturgy in the Patriarchal Cathedral  
of the Epiphany on the day of the feast



During Divine Liturgy





His Holiness Patriarch Pimen receiving felicitations on the occasion from the Holy Synod



Metropolitan Sergiy of Odessa and Kherson reading out the message of congratulation



His Holiness Patriarch Pimen speaking in response





**STS. GERASIM, PITIRIM AND IONA, BISHOPS  
OF VELIKAYA PERM AND UST-VYMSK**

*19th-century icon*

Bishop Gerasim was appointed to the See of Velikaya Perm after 1416 when far from all the local residents were enlightened with Christian faith. He led austere ascetic life preaching the Good News of Christ and pacifying the belligerent heathen tribe of the Voguls, and was martyred in 1441. He was succeeded by Archimandrite Pitirim of the Moscow Monastery of St. Michael's Miracle in Chonae, who compiled the "Life" of Metropolitan St. Aleksey of Moscow and a canon in his honour. Bishop Pitirim attached great importance to the dissemination of holy books among the local population, as a result of which part of heathen Voguls were converted to Orthodox faith. In revenge, a Vogul chieftain attacked Christians and St. Pitirim was martyred on August 19, 1455. He was succeeded in the same year by Bishop Iona who completed the conversion of the Perm region to Orthodoxy. He passed away in peace on June 6, 1470. Their feast day is January 29/February 11.





# ST. DIMITRIY OF THE PRILUTSA, THE MIRACLE WORKER OF VOLOGDA

*15th—early 16th-century icon from the Prilutsa Monastery  
of the All-Merciful Saviour in Vologda*

St. Dimitriy of the Prilutsa was born in the city of Pereyaslavl at the start of the 14th century. He was professed in the Nagorny Monastery of Sts. Boris and Gleb and repeatedly met with and talked to St. Sergiy of Radonezh. St. Dimitriy was the godfather of the children of Grand Duke Dimitriy Donskoy of Moscow. He founded the St. Nicholas Monastery on the bank of Lake Pereyaslavskoe. In search of seclusion, he travelled further north and founded the Prilutsa Monastery of the All-Merciful Saviour near Vologda wherein he continued to pursue monastic acts, sharing with the brethren their labours and helping the needy. The saint lived on nothing but prosphoras and water, wearing the same clothes in summer and in winter. The Lord blessed him with the gift of tearful prayer, prophesy and miracle-working. Upon his demise in 1392 his body was interred in the Church of the All-Merciful Saviour. Miracles and healings worked by his relics began in 1409, and already in the 15th century he was venerated throughout Russia. His feast day is February 11/24.

THE FEAST OF THE DORMITION OF THE MOTHER OF GOD  
IN THE KORETS CONVENT OF THE HOLY TRINITY  
(see article in this issue)

The Mother Superior of the convent,  
Hegumenia Natalia,  
leading a festal procession of nuns



His Grace Archbishop Varlaam of Volyn and Rovno  
officiating in the convent church



Archbishop Varlaam aspersing the participants  
in the feast



se their life's partner to watch himself or herself and improve gradually and do not have the patience to await years for the other's improvement; and, finally, because they forget, or do not know, the difference between improvable and unimprovable deficiencies and are unable to be reconciled and learn to live with the latter, just as one has to learn to live together with strangers. But a husband and wife, new to each other, are more demanding of each other than of other people; others can have unimprovable deficiencies, but we have nothing to do with them; while one's own partner, whom one loves, to whom one swore to be eternally loyal, must not have them, he must be perfect, must give one complete happiness and if one does not find it one considers it right to leave him and find happiness with another who does not have these shortcomings, though, naturally, he has others. But a couple's efforts to bear with one another's deficiencies constitute the right to gratitude from the one with the shortcomings by the other bearing them. This strengthens love, because the one having the deficiency endeavours to comfort the lenient partner with other better properties of his soul.

Attention given to the weaknesses and shortcomings of a dear person like a husband or wife, awakens pity of one for the other and establishes patience which is in itself a virtue. A person with Christian convictions is obliged to practice this virtue diligently and constantly for the sake of his perfectioning also. One cannot leave the other with whom he had merged with a living and clear love. According to the Apostle, it must first be charitable, then longsuffering, and, finally, with faith in the fruits of patience and the possibility of reforming man, which is sometimes possible, beyond expectation, given the special help of God's grace (1 Cor. 13. 4-7). Having this conviction a truly loving couple cannot abandon each other just for shortcomings (if they do not turn into crimes); otherwise the principal aim of married life is lost to them—to love one another, not animatedly, merely for pleasure, but selflessly for the common good, temporal and eternal. In this case the admonition of St. John

Chrysostom is useful: "In marriage everything must be sacrificed and borne patiently for the sake of preserving mutual love, because if it goes, everything is lost." And love, which rejoices in the loved one, bears sorrow and is patient, is the only stable feeling which sweetens our earthly life; all zealous of love know that sacrificial love gives the spirit an incomparably greater consolation than pleasure. This is Christian love about which it is said: *We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself* (Rom. 15. 1-3). This is precisely the love behested to Christians as the supreme virtue, which creates the good of humanity. If it dries up in our married life, in which its sacrifices are accompanied with much consolation, can we hope to keep it in our social life? Falling away in families it is replaced in society by self-interested and egoistic relations, then by vices which destroy the order of social life.... Every useful social activity will lose spirit and power and true meaning with the loss of family virtues....

In a Christian family there is a dual union—the union of kinship and spiritual—binding a husband and wife; a dual power binds children and parents and guards them from every evil influence and temptation coming from outside. And even in such families, as elsewhere among men, there are shortcomings, unhappiness and sin; but everything is met with submission to God's will, is wept over with a feeling of grief and borne with patience and hope in the mercy and help of God. Such a family is meant by St. Paul when he speaks of *the church that is in their house* (Rom. 16. 5), in the sense that in a Christian family just as in the Church, the Head and Protector is the Lord; that it, just as she, lives under the shadow of the grace of the Holy Spirit; and that to it, together with the Church, belongs the promise about the continuation of the family from age to age and the perpetual presence in it of God's blessing. (Excerpts from: *Complete Collection of Sermons*. Khar'kov, 1902, Vol. III. pp. 65-75).

## The Prodigal Son

Beloved brethren, let us grieve today over our souls which, sunk in sins, have become ossified and cold. As parents grieve over their beloved children whom they have lost, or feel sorrowful for the non-believing children, so too must we grieve over our souls.

It is the Lord himself, not just an ordinary man, that speaks about all this in today's Parable of the Prodigal Son.

In order to assimilate better the present homily, let us consider three clauses from the parable: Why is the Lord our Father? What does the *far country* mean? How can we come to the Lord from this *far country*, since we are all prodigal sons?

And so, why do we call the Lord Father? Just look at the earthly fathers: they care for their children and endeavour to provide them with everything necessary; they want the lives of their children to be peaceful and safe; they punish their children for the latter's good when they go astray. Fathers try to win for their children the hearts of the dear and near ones, people who would care for them. Finally, the father suffers patiently the vices of his son or daughter, however bad they may be.

Now think, if an earthly father endeavours for the well-being of his children then how much more will the Lord care for us? Everything that surrounds us was given to us by God. He gave us the air without which we cannot live. Over our heads, he spread a beautiful sky and under our feet, a carpet of earth. He commanded the sun to give light and warmth to us. He created the stars and the moon, and sowed upon the earth beautiful plants. In a word, He has given us everything that we now use and possess.

The Heavenly Father takes care of each man. He disposes the hearts of others to him. And, behold, there is rarely a man who is not loved by some others. And this love warms and adorns the life of man which is sometimes hard and hopeless.

St. John Chrysostom says that when the cruel-hearted brothers wanted to kill Joseph, the Lord put into the heart of Reuben pity, and Reuben persuaded the brothers to sell him; when Joseph

was in prison, the Lord softened the hearts of the guards and they gave him some freedom. Subsequently, the Lord placed him at the top of worldly success, and extolled his pure and chaste soul. The Lord always watches over men, saving them from many bad acts.

David says: *Whither shall I go from thy spirit?... If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me* (Ps. 139. 7-10). The Lord punishes men just as earthly fathers do, but lovingly because of His kind wish to save us, as Solomon says: *He that loveth [his son] chasteneth him* (Prov. 13. 24).

The Lord sends us sorrow and punishment, but often consoles us tenderly as the tenderest mother cannot comfort her children. He sends man repentance, or such an awareness of his sinfulness and insignificance, that he bears all the suffering with gratitude, because the Lord, however sinful we might be, tries to draw our hearts to Himself by calling us to penance, because He does not want the death of the sinner, "but rather that he should turn from his wickedness and live" (prayer in the Order of Confession).

Let us now consider what is meant by the *far country* to which we have withdrawn from our Heavenly Father. This *far country* is the estrangement of man's heart from God. And a man herding swine in a *far country* and feeding on *husks* is first of all one who has given himself up wholly to worldly affairs. He awakes in the morning and has a day ahead full of business and cares and no time to think of God; no time to pray and elevate his mind to God. For this, the Lord sends hunger into the man's soul; if he does not pray his heart becomes so empty that he begins to fret and seek satisfaction in passions. There are many such hungry men who are submerged by vices.

How can we, the prodigal sons of the 20th century, return to our Father? They say we are hindered by the times, but it is not true. Christ says: *love* (Mt. 5. 44). And one must love from the



heart. Christ says: *Ask, and it shall be given you* (Mt. 7. 7).

Thus, remembering God constantly, let us, as Apostle Paul says, give our souls and bodies in sacrifice to Him (Rom. 12. 1) and return to the man-

sions of our Heavenly Father, Who will receive us with great joy, and we shall be blissful in Eternal Life for ever and ever. Amen.

Archbishop VENIAMIN MILOV († 1955)

## Repentance—the Way to the Kingdom of Heaven

The words of Christ the Saviour: *Ask, and it shall be given you* (Mt. 7. 7) are addressed to each one of us. But is it fully clear to us what we should ask for; at any rate, to ask first of all? Do we know how to ask? No? Then let us learn from one who knows—St. John Chrysostom, the teacher of life and prayer.

Wonderful and joyous is the good news: *The kingdom of heaven is at hand* (Mt. 3. 2) especially as spoken by the King Who came down from Heaven, Who was incarnate and became man. It is wonderful and joyous above all because of the ineffable blessings about which *it is not lawful for a man to utter* (2 Cor. 12. 4). The King of Heaven will grant them to His good and faithful servants, who are partly tasting the heavenly blessings already here on Earth. But when my conscience and my knowledge of what a *good and faithful servant* (Mt. 25. 21) of the Lord should be like, tell me definitely that I am not a good and faithful servant, which means that, justly and fairly, I should be denied these blessings, then what should I do? Only pray and ask: "O Lord, deprive me not of thy heavenly blessings."

St. John Chrysostom begins his 24 applications for each hour with this prayer. The first is the most important and central, the rest proceed from it. The Word of God witnesses without ambiguity that the deprivation of the eternal blessings of Heaven is inevitably joined with eternal torment with *the fire that never shall be quenched* (Mk. 9. 43) and insatiable worms. With this my conscience and sense of justice agree and the Holy Church reminds of this constantly. The fear of inescapable torments of Hell moves me cry: "O Lord, deliver me from eternal torments!"

And where does it all proceed from? What is the cause of my being not

good and unfaithful? Being in sin. Sin has effected my whole being, "heart and mind, my belly and my bowels" (Prayer of St. John from the Office of Preparation for Holy Communion, No. 2). In my mind right thoughts are mixed up with false conceptions, that is why I constantly make mistakes; my heart is overfull of feelings, sentimental and egoistic strivings and intentions; on my tongue are endless idle talk and malicious words; as for deeds, they are almost exclusively earthly. This is only sin. And while sin remains in me, until it is forgiven by the Lord, the deprivation of bliss and punishment are inevitable. But perhaps the Lord will forgive me? I shall pray: "O Lord, if I have sinned in mind or thought, in word or deed, forgive me."

Why do I sin? Perhaps if I get rid of the causes within me instigating me to sin, then sin might not be so almighty. Yes, thorough scrutiny helps to see the causes. Firstly, I do not know the doctrine of God well enough, do not strive to know His holy will, hence the "ignorance". Secondly, I forget the righteousness of God and the Last Judgement, hence "heedlessness". Thirdly, obvious to me is the insignificance of my desire for good, hence "littleness of soul". Fourthly, I do not know why, but very often I observe in myself great indifference to good and evil, to virtues and sins, hence "stony hardness of heart". Experience and reason show me that I cannot get rid of all these by my own efforts alone. There only remains to ask the Lord: "O Lord deliver me from every ignorance and heedlessness, from littleness of soul and stony hardness of heart."

At the same time, I am so weak that as soon as occasion to sin, any temptation, arises, I am almost always ready to sin. It would be better if there were no temptations: "O Lord, deliver me from every temptation."

The Holy Church teaches us that there must be temptations so that those who have passed through them as through fire, showing their faith and piety, may rise in them from strength to strength and manifest in them their free, moral being, pleasing unto God. When one accepts temptation as temptation it is easier to overcome it. The pure light of God, shining in the heart, dispels the gloom of temptation and abashed it flees; but as long as the heart is darkened by lusts which lead to deception, it is a ground for the actions of temptations. But can I clean my heart by myself? St. John Chrysostom teaches me to ask: "O Lord, enlighten my heart which evil desire hath darkened."

Formerly when my heart was quite gloomy I could not help seeing in myself the constant captivity of my soul by numerous nets of sin; now that my persistent petitions to the Lord have begun to enlighten it, my daily inclination to sin has become more evident. Such is human nature, "being man" I constantly sin and therefore I cannot even approach the beginning of good deeds. But what I can do is to ask for mercy so that my soul, weak from sin, might be strengthened: "O Lord, I, being man have sinned: do Thou being God, in loving kindness forgive me, for Thou knowest the weakness of my soul."

Now it is time to do good. What is it in essence? Apparently, to make my name of Orthodox conform to reality I must glorify God. This at first seems such an easy thing. With the mouth it is easy. But with the heart? A pure heart? And all one's life with deeds? In order that the non-believers *by your good works, which they shall behold, glorify God* (1 Pet. 2. 12). What is needed here is a special grace of God, for which I shall ask: "O Lord, send down Thy grace to help me that I may glorify Thy holy name."

The glorification of the name of God is the essence, the beginning and end of the Christian act, for this act steps over into Eternity: "In what I find thee in that will I judge thee". *For them that honour me I will honour* (1 Sam. 2. 30), the Lord says. A good end of my life is the glorification of God and then He too will glorify me in the blissful life of Eternity entering my name into

the Book of Life. "O Lord Jesus Christ, enrol me Thy servant, in the Book of Life, and grant me a blessed end."

It is well enough to speak of the end if success is obvious, but what of me, who has not even started on the good deed of my salvation? One must not linger so as not to come to the end without having begun the way. How many times I have endeavoured to begin, but through laziness, weakness and boredom, hardly would I start, when I left off, without even tasting the fruit, or the Evil One would suggest that I was not doing the right thing.... And after numerous attempts I became convinced that no good deed could be initiated without the help of God. "O Lord my God, even if I have done nothing good in Thy sight, yet grant me, according to Thy grace, to make a beginning of good."

In order to begin a good life, there must, first of all, be a goodness of heart. At the same time, before gaining such a good disposition in full, it is necessary for the heart to open, at least a little, to God and that this openness may become constant and unshakable. Alas, the experience of my life has convinced me that the only constant state of my heart is its constant inconstancy. And only the grace of God, illumining the heart and instilling into it sorrow which is for God, is strong and capable of changing this changeable heart through a change that is unchangeable: "O Lord, sprinkle on my heart the dew of Thy grace."

"O my soul, the end draws near", and the beginning has not been laid yet. "The end draws near and soon thou shalt be troubled" (kontakion of the Great Canon), for thou art estranged from grace and empty of good deeds. But then, in order that thy hope may not weaken, the image rises before thee of one who at the very end did not have a beginning either, but who raised up his voice of penitence and faith as his soul was departing and he received in reward the promise: *To day shalt thou be with me in paradise* (Lk. 23. 43). Take O my soul, at the end this pious image and cry after the Good Thief: "O Lord of Heaven and Earth, remember me Thy sinful servant, cold of heart and impure, in Thy Kingdom. Amen."

Archpriest VLADISLAV SVESHNIKO



# PEACE MOVEMENT

## CHURCH FOR SOCIETY

### Theological Peacemaking Conversations in Belgium

In performing her peacemaking mission the Russian Orthodox Church actively cooperates with ecclesiastical circles in many countries. For fifteen years now she has, in particular, maintained close ties with Pax Christi International, an organization uniting bishops and other clergy, as well as laymen, of the Roman Catholic Church. According to its Charter, the Pax Christi International is a peace movement which sees its special task in action for security and cooperation, in spreading the conviction that peace is the supreme good, that people and nations must under all circumstances strive for mutual understanding and that cooperation is mankind's mission. In advocating security, cooperation, mutual understanding and peace Pax Christi International does not wish to isolate itself from other groups, and whoever upholds the same values, possibly for other reasons and holding different views will meet with no adversary in the Pax Christi. The Pax Christi therefore cooperates with many organizations—the Peace Initiative Committee, the European Movement for Security and Cooperation, the World Conference on Religion and Peace, the No to the Arms Trade Action Committee, the Berlin Conference of European Catholics, the Christian Peace Conference, and others.

In August 1972, in Utrecht, the Netherlands, representatives of the Russian Orthodox Church met with a group of Pax Christi leaders, headed by Cardinal Alfrink, the then PCI President. Both sides displayed an interest in dialogue and cooperation. They agreed to hold regular theological peacemaking colloquiums with a view to searching for ways and means of promoting peace and justice in our divided world. The dialogue has in fact become regular, sustained as it has been by a series of international, as well as regional, meetings in which representatives of various Pax Christi branches in Western Europe and the US took part: the meetings in Vienna (1974), Leningrad (1976), London (1978), Zagorck (1980), Antwerp (1983) and Odessa (1985).

The latest, 7th international colloquium was held in Antwerp, Belgium, on September 15-19, 1987. The delegation of the Russian Orthodox Church included Metropolitan Yuvenaliy of Kru-

titsy and Kolomna (head of the delegation); Archbishop Melkhisedek of Sverdlovsk and Kurgan; Archpriest Prof. Vasilii Stoikov, Pro-rector of the Leningrad Theological Academy and Seminary; Archimandrite Iannuariy, docent and secretary of the LTS Council; Archimandrite Avgustin, LTA Docent; Archpriest Vladimir Fedorov, LTA Docent; Prof. M. S. Ivanov, Pro-rector of the Moscow Theological Academy and Seminary, and Deacon Mikhail Gorodetsky of the Brussels cathedral.

The Pax Christi delegation consisted of Franz Cardinal König, former Archbishop of Vienna, International President of Pax Christi; Bishop Hubertus Ernst of Breda (the Netherlands), Pax Christi International vice-president; Father Enrico Chiavacci (Italy), professor of Moral Theology, member of the International Commission for East-West Contacts; Etienne De Jonghe (Belgium), International Secretary of Pax Christi; Father Owen Hardwick (Great Britain), former secretary-general of Pax Christi in Great Britain, member of the Pax Christi International Executive Committee, portfolioholder for East-West contacts; Nico Hilgers (Belgium), former director of the harbour of Brussels, member of the Pax Christi International Executive Committee; Dr. Ansgar Koschel (West Germany), Secretary-General of Pax Christi in Germany, member of the international commission for East-West contacts; Father Oliver McTernan (Great Britain), parish priest in London, former portfolioholder for East-West contacts sector; Marianne Nussbauer (Switzerland), former official of the International Labour Organization, member of the Pax Christi International Executive Committee, portfolioholder for human rights, Albert Samuel (France), former professor of history, member of the Pax Christi International Executive Committee, portfolioholder for security and disarmament; sister Mary Catherine Shambour (USA), teacher of Russian, member of the International Commission for East-West contacts; Father Hans Vanackere (Belgium), Secretary-General of Pro Mundi Vita, president of the European Priests' Conference, coordinator of the Pax Christi Flanders East-West Commission; Jacques van der Meer (Netherlands), head of the Eastern Europe Desk of Pax Christi in Netherlands, mem-

ber of the International Commission for East-West Contacts; Abbot Michel van Parijs (Belgium), prior to the Chevetogne monastery, member of the International Commission for East-West Contacts.

Present as guests were Bishop Luigi Bettazzi of Ivrea, former International President of Pax Christi; Sister Mary Evelyn Jegen (USA), lecturer in Christian ethics, Interantional Vice-President of Pax Christi; Gianni Novello (Italy), member of the Pax Christi International Executive Committee, portfolioholder for North-South relations sector; and Father Vim Rood, secretary of the Dutch Bishops' Conference, member of the International Commission for East-West Contacts.

The 7th Russian Orthodox-Pax Christi Conversations opened solemnly on September 15. In his address of greetings Cardinal König pointed out that the participants in the dialogue were meeting, as before because of their common concern for peace and the responsibility for detente that devolved on the members of both Churches.

Metropolitan Yuvenaliy read out a message by His Holiness Patriarch Pimen of Moscow and All Russia addressed to the two co-chairmen of the meeting. In their message of reply Cardinal König and Metropolitan Yuvenaliy expressed their hopes that the forthcoming festivities to mark the Millennium of the Baptism of Russ would contribute to peace and understanding among all people.

In his speech, Metropolitan Yuvenaliy pointed out that since the latest conversations, in Odesa, events had taken place in the world and our Churches that made it possible to discuss a number of new themes and issues. The present meeting, he said, differed from the earlier ones in that the representatives of the Russian Orthodox Church, as well as taking part in the conversations, would be able to familiarize themselves with Catholics' life in Belgium. The representatives of the two Churches would get to know each other better in day-to-day intercourse. Speaking of the prospects for further cooperation, Metropolitan Yuvenaliy outlined the themes of future conversations. The 8th meeting was due to be held after the celebration of the Millennium of the Baptism of Russ. By then, the whole of Christendom would be preparing to observe the bimillennium of the Nativity of Christ. Both at their meeting in 1989 and at later ones the two sides might discuss diverse problems of peacemaking in the context of this momentous anniversary.

In his paper entitled "The Christian Church's Contribution to the Cause of Peace. An Assessment", Archimandrite Avgustin dealt with some aspects of the peacemaking activity of the

Russian Orthodox and Roman Catholic Churches in the Middle Ages and in modern times. He also discussed the peace problems raised at the Kiev (1986) and Moscow (1987) study church conferences. The peacemaking activities of Pax Christi International, he pointed out, was valued highly not only by the Russian Orthodox Church but by secular peace organizations too.

In a paper on the same subject, Dr. Ansgar Koschel discussed new openings for Christians international and intercultural cooperation.

Commenting on the two papers, Metropolitan Yuvenaliy said they approached the problems of Christian peacemaking from different angles. But common experience showed there was a need for more active participation in the inter-religious peacemaking dialogue. The Prayer for Peace by prominent representatives of different religions in Assisi, Italy, in the autumn of 1986, the Moscow Forum: "For a Nuclear-Weapons-Free World, for the Survival of Humanity" (February 1987) and other such activities were helping to find opportunities for more fruitful cooperation by people professing different religions.

In the debate on the two papers the parties agreed that it was essential to banish "national egoism" from interstate relations, since in the nuclear age neither military bloc could safeguard its security at the expense of the other: a "nuclear winter" could only level, or rather level with the ground, both victor and loser.

Speakers in the debate dealt with the moral principles governing interstate relations and in this connection stressed that the Church must work in every possible way for the introduction of the principles of Christian justice into politics. The communique adopted by the meeting says: "Despite the differences in social systems, nationalities and cultures Christians must seek to live in the unity of the Spirit, as the people of God, and as servants of the reconciliation of all humanity with God. We need to awaken a more vivid recognition of our unity in Christ and to signify this by our prayer for one another, and by working at the same time for a deeper ecumenical spirit and for peace among the peoples of the world."

The conversation continued on September 17. Archpriest Prof. Vasilii Stoikov read the paper "The Millennium: Its Historical and Theological Significance". The paper provided, as it were, a historical commentary to the Pre-Jubilee Message of His Holiness Patriarch Pimen and the Holy Synod to All the Children of the Russian Orthodox Church.

At the morning sitting on September 18, Metropolitan Yuvenaliy, answering a question asked on the previous day by Pax Christi International secretary Etienne de Jonge, told the meeting in detail about the impact perestroika and the ex-



pansion of glasnost in the Soviet Union were having on the position of the Russian Orthodox Church and other religious organizations. He also gave a circumstantial account of festivities planned for the Millennium of the Baptism of Russ and the relevant activities for the immediate future.

Speaking in reply, Bishop Hubertus Ernst read out a special resolution adopted by the Pax Christi on May 30, 1987: "Pax Christi International urges all the national sections to study the background for the 1988 Millennium of the Baptism of Russ, in order to promote a better understanding of the issues, to commemorate this event, and to hold prayer-services wherever possible, with those Local Eastern Churches which are directly heirs of the event. These prayers should be offered for reconciliation between the people and Churches in the East and West."

At the day sittings, two concluding papers were presented: "The Theology of Peace, According to the Fathers of the Church" (Abbot Michel van Parijs) and "The Church Fathers' Contribution to the Development of the Ideas of Peace" (Archpriest Vladimir Fyodorov). The papers complemented each other in bringing out the content of the patristic heritage of East and West. The debate that followed focussed on force and non-violence, on wars just and unjust, on the canonization of martyr-warriors and on the forms of fighting the war menace.

In his summing-up, Metropolitan Yuvenaliy pointed out that the message of the Holy Synod of the Russian Orthodox Church on War and Peace in a Nuclear Age (1986) spoke of a revision of the criteria for regarding a war as "just" since the possibility of nuclear war had made these criteria nonsensical.

In the morning on September 19, a final communique was approved which says, in particular:

"On the basis of the rich peacemaking experience of the Russian Orthodox Church and Pax Christi International, on ecumenical, inter-faith and common human levels, their representatives at this meeting expressed their satisfaction with the emerging positive tendencies of 'new thinking' in the nuclear age. This implies a contribution to peaceful and positive values, as was shown, for example, at the world forum in Moscow in February 1987 for a nuclear-free world and the survival of humanity.

"At the time of our conversations, we received encouraging news of the successful continuation of the dialogue about preparations for the beginning stage of nuclear disarmament, and the expected summit meeting of the leaders of the two great powers. Both our delegations call the faithful of our churches to support with their prayer this international dialogue, that it might

pave the way for the total elimination of the nuclear threat, and that of any other deadly weapons on land, sea or in space. Together with the Psalmist we want all the people on the earth to cry with conviction and with joy; *The heavens declare the glory of God; and the firmament sheweth his handywork* (Ps. 18. 2)."

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After the colloquium an extensive programme was arranged to enable the delegation of the Russian Orthodox Church to familiarize itself with the life of the Roman Catholic Church in Belgium, over 90 per cent of whose population are Catholics. Of the total population of roughly 10 million, 57 per cent live in the Flemish provinces, where Flemish is mostly spoken; 33 per cent live in the provinces of Wallonia where, except for a small German area, French predominates, and 10 per cent live in the province of Brabant, which includes the capital and is bilingual. Since our trips were organized by the Flemish section of the Pax Christi, more attention was given to the Flanders Dioceses.

Our first trip was to Antwerp. The Schelde divides the city in two parts. There are no bridges, only wide tunnels deep under the river. This is convenient for the traffic, keeps the approaches to the Antwerp moorings open to ocean-going ships and introduces no dissonance into the skyline, which is dominated by church spires.

Antwerp breathes the air of antiquity. Representative of the old riverside section named after Jacob Jordaens, the great Flemish painter, is the Sten (castle), built in the 10th century. It used to be the residence of Godfrey of Bouillon, the Crusade leader and first sovereign of the Kingdom of Jerusalem. Later, under Spanish rule, the castle housed the Inquisition. In 1559 Antwerp became the centre of a diocese.

At the city's famous Cathedral of the Holy Virgin we were received by its dean, Father R. Lambrechts, who reviewed its history for us. The Virgin Mary has long been considered Antwerp's patroness. Originally there was a small chapel on the site of the cathedral which contained a statue of the Virgin, the city's shrine. The foundations of the present cathedral were laid in 1352, by master Jeanne Amelle of Boulogne. The architect devoted forty years to the project, but did not live to see the cathedral completed. His work was carried on by his son Peter and by later architects. History has preserved their names: Jacques Tacq, master Evvar, Hermann van Wagemaker and his son Dominique. It was not until the early 16th century that the building was, by and large, finished, though its southern tower, 123 metres high, has not been completed to this day. But

even unfinished, the tower strikes the imagination by its height and the divine ringing of its forty bells.

The altar of this vast cathedral boasts four paintings by Peter Paul Rubens: "The Elevation of the Cross", "The Descent from the Cross", "The Scourging of Christ" and "The Assumption". "The Descent from the Cross" (1612) is the most impressive of all. The transparent dusk filling the cathedral, broken by a series of pointed arches, provides as suitable a backdrop to it as can be. "The Descent" forms the central part of a triptych. The flanking panels, "Mary Visiting Elizabeth" and "Bringing the Infant Christ to the Temple", are a worthy match to it.

From the cathedral we proceeded to the Town Hall, where we were received by member of the municipal council Etienne Bounette. While we discussed modern problems, time seemed to be standing still within the ancient walls. Badly damaged by the Spanish in 1576, the building virtually had to be put up anew. The façade alone has survived unchanged. Standing in the same square are ancient guild houses. Old Scales House for a long time was held by the Guild of St. Luke (the painters corporation) founded in 1382. Our Flemish friends arranged for us to visit the Royal Museum of Fine Arts, whose history is linked with this guild. From the mid-17th century to 1773, when the guild was disbanded, its members were obliged to donate some of their works to the Academy of Fine Arts. In 1794, during the French occupation, many pictures hanging in the guild house, the Town Hall and various churches were seized and taken to France. After the closure of the monasteries (1797) more than 300 paintings originally in their possession were brought together at the former Carmelite monastery, forming the basis of the future museum. Later these art treasures were transferred to the Franciscan monastery in Antwerp, where the Royal Academy of Fine Arts was eventually housed.

On the eve of our departure from Antwerp we visited the museum of the eminent Christian printer Christophe Plantin (1514-1589) whose life and work are inseparable from Antwerp. King Philip II of Spain granted him the exclusive right to print and publish the Bible and prayerbooks for Franders and Spain. The famous *Biblia polyglotta*, containing the Greek, Old Hebrew and Syrian texts, was printed in Plantin's press. One of his sons-in-law, Jan Moerentorf (Moretus), inherited his business and carried it on successfully. For Plantin's and Moretus's contemporaries, the printshop was an "abode of thought and knowledge". The Plantin—Moretus museum contains

a unique collection of 9th- to 16th-century manuscripts and over 20 thousand old books, including first printings. The museum owns 68 thousand plates for illustrating printed books.

Bishop Van den Berge of Antwerp received us at his residence. He told us a great deal about religious life in his diocese and the practical work of Roman Catholic parishes in Belgium.

Simultaneously with the Antwerp diocese, in 1559, yet another Flemish diocese was established, with Bruges as its centre. There we continued our study of religious life in Flanders. Chronicles mention Bruges as early as the 7th century. Flemish cities carried on trade with Novgorod in distant times. According to Vasco da Gama (1469-1524), Bruges merchants had commercial ties even with faraway Calcutta, in India.

Bruges is crossed by many canals, along which stand all of its most remarkable churches, including the Cathedral of the Holy Virgin (Notre Dame) and the Holy Blood Chapel. The latter is Bruges' most ancient place of worship. Situated in a corner of the City Square, this two-storey structure actually houses two chapels. The lower section, put up in the first half of the 12th century, was originally named after St. Basil the Great. It was in this chapel, built by Count Theodoric of Alsace, that a shrine containing drops of the Lord's Blood, brought by Theodoric from Jerusalem in 1150 as a trophy of the Second Crusade, was placed. Hence the chapel's name.

Since 1405 the citizenry of Bruges has been holding the Holy Blood pageant. Every year, on the festival of the Lord's Ascension, the shrine is borne through the streets in a splendid procession of clergy, townspeople and pilgrims. During the procession, scenes representing episodes of the Last days of the Saviour's earthly life are put on by the celebrants with the blessing of the Church authorities. The tradition was only interrupted in 1789, when Flanders came under the sway of the French. For several years, the Holy Blood procession was banned. The shrine itself was kept by the Bruges clergy in a secret place to secure it against any danger. At present, the shrine is preserved in a small room adjoining the upper chapel and is only brought out for worshipping on Fridays. But an exception was made for the delegation of the Russian Orthodox Church, and each of us bowed in veneration to the holy object.

Just as we were leaving the chapel, the 47-bell carillon of the market-hall belfry (1283-1482) filled the air with its melodious chimes. We proceeded to the church of Notre Dame which, with its 120-metre tower, belongs to



the city's most striking buildings. Started in the 12th and completed in the late 15th century, the church contains the marble statue of "Madonna and Child", an early work of Michelangelo. Before leaving the ancient city, we visited the Episcopal residence, where we conversed briefly and jointly prayed for world peace with Roger Vangheluwe, the Bishop of Bruges.

Belgium's oldest dioceses are those of Liège (4th century) and Tournai (6th century). The city of Tournai was founded in the year 70 B. C. by Roman legionaries and was then called Turnacum. In the 5th century, it was the capital of the Frankish state for a time, the Frankish king, Chlodovechurs, being a native of this city. Tournai's first bishop was St. Eleuthere († 531). The city lies in the French-speaking part of Belgium. Its only surviving medieval structure is the Notre Dame Cathedral, the spiritual centre of the diocese. In May 1940 the German Luftwaffe destroyed the city, leaving the Cathedral alone rising amid the ruins. Tournai has been built up anew, but the Cathedral still needs to be repaired.

We were met at the Cathedral by Canon Jeanne Demoulin, who told us about the history of the Christianization of these parts and the construction of the Cathedral. It was started in its present form in 1140, on a site where three earlier cathedrals had succeeded one another over the centuries. We were first shown the oldest, Romanesque part of the building and then, to the peal of the bells, proceeded to the altar section, built in the 13th century in the Gothic style and decorated with stained-glass windows representing Biblical scenes. A 7th- or 8th-century Byzantine Cross, inserted into which is a particle of the Life-Giving Tree, was brought out for us from the treasury. The Cross had been brought from Constantinople in 1205, by participants in the 4th Crusade. We worshipped the holy object by thrice singing the troparion "We venerate Thy Cross, O Master". Then we were shown the treasury itself, the vestry and the archives, which include 12th- to 15th-century manuscripts.

We also met Monsignor Jean Huard, the local bishop, and members of the Tournai episcopal ecumenical commission.

To give us a fuller view of religious life in Belgium, the programme provided for visits to a number of monasteries. At present, there are about 6,000 monks (3,900 of these ordained) and 26,000 nuns in the country. They belong to different orders of the Roman Catholic Church.

Our first visit was to the Chevetogne Benedictine Monastery founded in 1925, where the two delegations, Russian Orthodox Church and

Pax Christi, familiarized themselves, respectively, with Western and Eastern liturgical practice. On Saturday, September 19, we attended mass, and in the evening the monastery brethren conducted Matins according to the Byzantine rite. On the following day Metropolitan Yuvenaliy, assisted by members of the Russian delegation, conducted Divine Liturgy in the presence of members of the Pax Christi delegation, monks in residence and pilgrims from various parts of Belgium and from abroad.

There followed a reception for the two delegations at the monastery's ecumenical centre. The guests also attended monastic services (9th hour and Matins), conducted according to the Byzantine rite. In the course of the day the delegations met with the Chevetogne brethren. The monastery's 27 monks are from Belgium, Austria, France, Great Britain, Italy, Switzerland, Holland, Japan, Australia and the USA. The father superior, Michel van Parijs, told the guests about the cloister's history and present activities.

We further visited the Benedictine Monastery of St. Andrew (near Bruges), which because of its seven churches is also called the Zevenkerken. One of these churches, that of the Holy Cross, is in the Russo-Byzantine style. We were received in its walls by Abbot Paul Standart, who gave us a summary of the monastery's history. Founded in the 12th century, it had seen many ups and downs, and was even closed for a time. Reopened in 1902, it now has sixty monks in residence and trains missionaries for Africa and Asia.

The delegation of the Russian Orthodox Church attended mass in the monastery's main church and then met with the brethren. The monks told us about the *Gaudium et spes* (Joy and Hope) Institute operating under the auspices of the monastery. Since 1959, it has trained missionaries for developing countries. A branch of the Catholic University of Lille (France), the Institute, has an enrolment of over 600, with students of 53 nationalities. As well as publishing liturgical manuals, the monastery maintains ecumenical contacts with the Ipswich Anglican diocese in Britain and holds peacemaking meetings involving representatives of non-Christian religious communities. The monks gave our delegation a warm welcome. In the more distant past the monastery used to run schools for the local children, but in 1789 all monastery schools were abolished. Today the monastery runs a school again. Its 270 pupils, both boys and girls, live in a hostel nearby.

Warmly taking leave of the brethren, we went on to the nearby Bethanie convent, established in 1921 by the then abbot of St. Andrew's Monastery. We were met by the general

superior, Mother Colomba Nicolars. After brief prayers at the convent's Church of the Assumption of the Blessed Virgin and the singing of a troparion in Her honour, we spoke to the nuns, who told us about their day-to-day life and the history of the convent.

Bethanie was established for missionary work. As early as 1922 its sisters founded a convent in the Belgian Congo (the present Zaire), where four Benedictine convents originating from Bethanie are active today. One of them consists exclusively of African sisters, who carry on Missionary work independently. In 1935 Bethanie sisters founded three convents in Portugal, one of which, in turn, started a Benedictine nunnery in Angola. In 1962, Bethanie nuns set up a convent in Curitiba, Brazil, and in 1963 one in the Holy Land (Bethlehem).

In the past, Bethanie was bilingual and had up to 90 sisters in residence. However, a French-language community of Bethanie sisters was established near Brussels recently, so that Bethanie proper has only 43 nuns now, all of Flemish origin. Bethanie co-ordinates its educational activities with St. Andrew's Monastery. Missionary work remains part and parcel of the monastic calling, so lay sisters who take vows may be sent to spread God's Word in developing countries. Generally speaking, the training of missionaries is given considerable attention in Belgium. At present, 45,000 Belgian missionaries, among them 1,800 nuns, are working abroad.

Our last visit of this kind was to the *Beguines*, an old monastery complex in Bruges. According to the chronicles, the first community of beguines—women who devote themselves to God without taking monastic vows, notably that of celibacy—appeared in the 12th century. The Beguines derive their name from Lambert le Beghe, the distinguished Liège preacher and church leader who founded the first community of this kind. In 1245, Countess Margaret of Constantinople united the Beguines in a single Order. The beguines drew their members from among widows and pious young girls. Some of the sisters living in Bruges' Beguine community were employed in workshops, others brought up children in rich families.

The beguine's community in Bruges existed until 1928. In 1930, a Benedictine convent took over the Beguine premises. Standing in a spacious court are St. Elisabeth's Church and a string of red-tiled cottages serving as cells. The atmosphere of peace and the stability of the convent routine make one conscious of the link between past and present. Continuity forms the fabric of Bruges' everyday life; reli-

gion holds a firm place in it; what tourists see merely as history is contemporary reality to the locals.

We gave close attention to the Roman Catholic system of theological education in Belgium. The ranks of the clergy are replenished by the seminaries, which have a large student body. All told, there are 7,500 diocesan priests in the country. Flanders has given Roman Catholic seminaries: in Hasselt, Mechelen (French: Malines), Ghent, Antwerp and Bruges.

The seminary in Bruges, founded in 1563, is one of the oldest. We were received there by its rector—Father Adalbert Denau—and members of the professoriat. A branch of the seminary operates under the theological faculty of Louvain University. This is a reminder of the fact that soon after the Bruges seminary opened, in the 16th century, its building collapsed and the seminary was transferred to Louvain. Eventually re-established in Bruges, it was transferred to Ghent during the French Revolution. In its present form, the seminary was opened in 1833.

Apart from the five seminaries in Flanders, there are four French-language theological educational institutions: in Brussels, Liège, Namur and Tournai. The Tournai seminary was founded in the latter half of the 16th century, soon after the Council of Trent, which declared war on the Reformation. It has a branch within the theological faculty of the French-language university at Louvain la Neuve. After meeting with the teachers there, we were shown the seminary's library. It contains a manuscript Bible dating back to 1084, a copy made by the monk Goderan at the Lobbes Abbey in five years of painstaking labour. According to some sources this Bible was used for reference by the Council of Trent. When the Abbey was abolished (1789) the precious manuscript was turned over to the Tournai Seminary. We were also shown printed rarities, among them a Church Slavonic calendar published in Russia in 1753. It was brought to Tournai by a Napoleonic soldier who had taken part in the Russian campaign of 1812.

The last educational institution we visited was the theological faculty of the university in Louvain la Neuve, where we met with professors and students. Opening the meeting, Prof. Roger Grison, the dean of the faculty, said the peacemaking efforts of the Russian Orthodox Church and the Pax Christi International had helped steadily to promote Orthodox-Catholic ties. A quarter century ago such a meeting would hardly have been possible.

Archimandrite Iannuarii read a paper entitled "The Theological Significance of the Baptism of Russ". Then we had a talk with the



professors of the theological faculty. They gave us details concerning the syllabi and the university's history. Established with the blessing of Pope Martin V in 1425, Louvain University is one of the oldest in Europe. For centuries, students from different countries, including Russia, flocked to this centre of learning for theological training. Until 1969, both Flemings and Walloons studied there. In the early seventies construction of the French-language New Louvain University began thirty kilometres from Louvain. At present, its theological faculty has a student body of about 250. The theological faculty of the Old Louvain University has a larger enrolment.

During its stay at the New Louvain University, the delegation of the Russian Orthodox Church took part in an ecumenical service for peace at the local Church of St. Francis of Assisi, after which the students choir of the theological faculty sang "Glory to God in the highest" in Russian.

The delegation's visit to Archbishop Angelo Pedroni, the Papal Nuncio to Belgium, was the last in its series of meetings with representatives of the Roman Catholic Church. During the audience, Archbishop Angelo Pedroni and Metropolitan Yuvenaliy discussed the development of ecumenical relations between our Churches and the obstacles standing in their way. They noted the role of Pope John XXIII (1958-1963), who had done a great deal to promote understanding between our Churches. In this context Angelo Pedroni mentioned that he had been secretary to Archbishop Angelo Roncalli (the future Pope John XXIII) when the latter was Papal Nuncio to France in the early post-war period.

In Brussels, delegation members took part in services conducted at St. Nicholas' Church (Moscow Patriarchate). In the morning of September 21, on the feast of the Nativity of the Blessed Virgin, Divine Liturgy was celebrated there by Archbishop Melkhisiedek of Sverdlovsk and Kurgan, with Pax Christi delegation members attending.

September 22, 1987, was the second anniversary of the decease of Archbishop Vasiliy (Krivoshin) of Brussels and Belgium. After Divine Liturgy, celebrated by Archbishop Melkhisiedek and other delegation members in holy

orders, panikhida for the late Vladyka Vasiliy was conducted. His Grace Panteleimon, Metropolitan of Belgium and Exarch to the Netherlands and Luxembourg (Constantinople Patriarchate) attended the Liturgy and the panikhida.

Metropolitan Yuvenaliy, the head of the delegation of the Russian Orthodox Church, met with various local church and secular leaders. On September 21, he visited King Baudouin, and on the following day Ambassador Van der Espt, Chief of the Foreign Minister's Office, and Mr. Jeanne Gaul, Deputy Premier and Minister of Justice and State Reform.

On September 22, Metropolitan Yuvenaliy and Archbishop Melkhisiedek were received by the Soviet Ambassador F. P. Bogdanov.

On September 25, a farewell supper was given for the delegation of the Russian Orthodox Church, which was attended by Pax Christi General Secretary Etienne De Jonghe, Mrs. De Jonghe and activists of the Pax Christi Flemish Section.

On September 26, the delegation returned to Moscow.

In the course of the colloquium and the subsequent familiarization with the life of the Roman Catholic Church in Belgium, the delegation members established numerous contacts with Pax Christi International representatives, diocesan clerics, monks, teachers and students of theological educational establishments, and also with ordinary believers. Everywhere the delegation was shown the warmest hospitality. This was in great measure due to the mutual understanding between the Russian Orthodox Church and Pax Christi formed over the fifteen years of their joint peace-making activity. Preliminary agreement has been reached to hold the next, eighth colloquium in our country, in 1989. Its theme is to be: *Glory to God in the highest, and on earth peace good will toward men*, as proclaimed by the angels on Christmas night. This theme is highly apposite to the advancing 2000th anniversary of the Advent of Our Lord Jesus Christ. The two sides expressed their firm resolve to further develop mutual cooperation. This, they trust, is bound to bring about a rapprochement not only between our Churches, but between East and West in general.

Archimandrite AVGUSTIN

## CHURCH AND WAR: Searching for a "Language of Peace" Through Cooperation

Since time immemorial mankind has been confronted with a most crucial political, social, cultural, philosophical, psychological and theological problem—the problem of establishing peace between states, nations and whole regions, between man and nature and between man and God.

In its historical development Christianity faced the need to correlate its theology with concrete manifestations of politics or ideology of contemporary society. Back in the 4th century, St. Gregory of Nyssa, a philosopher by education, was attracted by the philosophical doctrines of ancient Greece expounded by the neo-Platonists which had great influence on the Greek society of that period. For St. Gregory philosophy provided a bridge, a common language, for a dialogue between the Church and the educated secular society. He saw philosophy in the role of a preacher which could bring the doctrine of the Church within the reach of the educated secular circles, helping people to understand the true meaning of Christian Revelation.

Today, with the threat of military, social and ecological destruction hanging over the world, the problem of finding a "language of peace" which could be used by various Churches and confessions to discuss vital problems facing mankind in a dialogue with political leaders and the media, sociologists and cultural figures acquires primary importance.

In his book *Die Zeit drängt* the German physicist Prof. Dr. Carl-Friedrich von Weizsäcker points to the urgent need to call a pan-Christian peace council, stressing that Christian Churches today can say to the world something that no one else can.

In his view, it is to the Church that the most important role must be given, that of convincing the governments of the major world powers of the possibility to resolve international problems without engaging in military conflicts.

However, there is another force to be recalled at this point, an instrument of death and destruction, the ancient institute of war.

The Church and the military establishment are truly the poles apart. But is it too unrealistic to try and find some common ground between them as a starting point for a dialogue on peace?

As far back as at the turn of the 8th century, Charlemagne saw to it that there be

a special contingent of chaplains attached to his troops. Today there are chaplains in the armies of many countries.

In June 1986, a group of Army Deans of the Evangelical Church in Germany (FRG) came on a week-long tour of the Soviet Union during which it had meetings and discussions with representatives of the Russian Orthodox Church. The two sides exchanged views on ways of achieving a lasting world peace and international security. A detailed account of the visit appeared in *The Journal of the Moscow Patriarchate* (1987, No. 3, pp. 50-51).

The Evangelical Church in Germany is doing a great deal in preparation for a pan-Christian Peace Council and this is reflected in the service of the Evangelical ministers attached to the Bundeswehr. The church peacemaking work of Evangelical chaplains embraces many concrete aspects, including discussions with servicemen on religious subjects linked with concrete problems of their life and military service, preaching sermons, conducting services of worship, and rendering spiritual and moral support to their flock. In his speech in Zagorsk in June 1986, the head of the delegation, General-Dean Reinhard Gramm, pointed to a radical change of the mission of the armed forces in our day and age. Instead of waging war, they now have, by their very existence, to prevent any form of hostilities breaking out.

He stressed that the Evangelical Church cannot and must not leave the soldiers unattended. The Church shares the view that in order to reduce the threat of nuclear war it is necessary to scale down the arms race so that peace could be maintained with the lowest levels of weapons. He stressed that security for the superpowers means security for the whole of mankind.

Christians get their first awareness and experience of true peace through the faith granted them by the Lord. He who comes to know God, also comes to know peace, *for he is our peace* (Eph. 2. 14). And although the peace granted and revealed through faith is different from peace in the political sense, this latter one can and should be secured through human effort. In pursuing the task of peacemaking, a Christian should not give in either to frustration or naive and empty dreaming.



The process of working out mutually acceptable decisions and cooperation between countries and between military alliances is not easy, but this is the only possible road to arms reduction.

In this general context, an interesting point of view was expressed by another member of the same group, army dean Winfried Siegst.

Thus the Rev. Siegst's view is that the time is right for calling a pan-Christian peace council. While revealing their different stands on and approaches to this general problem, Churches should jointly speak out and work for peace. This interconfessional mutual understanding should include the consideration of various points of view and must be based on a common responsibility. It cannot be achieved without taking into account political conceptions and submitting them to concrete analysis.

International peace and security is a product of interaction of many factors, and it is not only people's desire for peace, but economics, culture, history, education, ideology, sources of raw materials and geographical position of individual countries that are the vital elements in the formula of peace. Guiding Christians in private life, Holy Scripture must also provide a decisive criterium of the all-Christian approach to problems of international relations, social and cultural life. The Gospel can be a point of reference in working for political peace even despite the fact that the peace it proclaims does not always coincide with political peace. That is why a Christian contribution to dealing with current political problems of peace becomes an urgent requirement of our time. Through Christ the Saviour we are reconciled with one another in love and justice. This being so, the preaching of the Gospel and of the Kingdom of Heaven becomes part and parcel of the peacemaking work of the Church. In the light of the Gospel good news we can discern the imperfection of our human society whose realities must be treated by Christians in all seriousness. As the Rev. W. Siegst pointed out, the peace granted to us by the Lord is the criterium of political peace for us, Christians, which we have actually to preserve, promote and consolidate.

However, the search for peace and readiness for universal reconciliation are inseparable from the task of studying the way of life of other people and nations. War was not created by the Lord when He made man. Protecting man from an egotist abuse of his own power,

God had granted to His creation both peace and the law and order wherein to support it. War is the fruit of the Fall, and as the Rev. Siegst points out, it must not be attributed to God's will within the doctrine of Divine Providence expounded by the Evangelical Church.

The Rev. Siegst stressed the need for political peace to acquire law and order that might prevent any abuse of power. The law and order, based on the idea of God's peace, have always blessed the concept of international peaceful coexistence. This law should be flexible enough to be applied to the constantly changing circumstances of public life. Modern military technology has reached a level at which the very concept of war and its objective—victory—becomes absurd and dooms the human race to a catastrophe. The prevention of war is one of the central tasks of the Church service for peace which tries to change the stereotype view of war as an instrument of settling political conflicts.

It would be most dangerous and irresponsible, the Rev. Siegst pointed out, to measure the problem of war with the yardstick of bygone years, just as it would be thoughtlessly reckless to ignore the risk of nuclear war breaking out at any moment. The advent of nuclear weapons has radically altered the concept of armaments. The risk of nuclear weapons being used has increased, instead of decreasing, just as the temptation of the abuse of power. Power must be restrained and kept under control—this is the foremost precondition for the preservation of peace.

The fear of mutual annihilation should alter current politics which, unfortunately, continues to reason in terms of outdated notions thus pushing us all to the brink of a catastrophe. Politics should be changed in favour of cooperation and must be based on a sense of our common responsibility for the future of the world and for the preservation of creation.

The modern level of armaments must strengthen a common desire to work out a system of general security. The Heidelberg Theses (8) proclaim that taking part in attempts to save the world and the human race from nuclear weapons is recognized by the Church as Christian action which is possible today.

As the Rev. Siegst points out, we should direct our efforts and the moral authority of our Churches at revealing the common interests of various nations and states, at lending decisive support and giving encouragement to any policy promoting cooperation and peace.

## The "Golden Age" of Simeon and Old Russian Culture

In the life of a nation, just like in the life of a person, there are long periods of colourless and tiring ordinariness, there are periods of decline, and unfruitful gaps similar to lethargic sleep, but there are also bright instantaneous flights, when the spiritual and physical powers of a nation suddenly reach maximum upsurge and in a short space of time acts are accomplished for which seemingly centuries are required. Such was the "Golden Age" of Simeon in Bulgaria. An age! Although considered in astronomical time, we are speaking in essence only of a third of a century (if we take into consideration the years of Simeon's reign—A. D. 893-927). But how much was accomplished in that period!

The "Golden Age" of Simeon transformed Bulgaria. It formed the aspect of the Bulgarian nation as we know it today and forged its spiritual and national pivot, which could not be broken by the one and a half century of Byzantine domination, nor the five black centuries under the Turkish yoke. Moreover, Tsar Simeon's activity may be said to have affected the whole course of European and world history. This assertion is not an exaggeration. The prologue of the drama of European history of the following millennium was staged in this country. It was the focus of attention of the governments of France, Constantinople and Rome. The point was not only in Bulgaria itself, from its choice depended the direction taken by the boundless Slavonic world, half of Europe, lying beyond its borders.

The choice, indeed, was taken already by Simeon's father, Boris. However, it was in the reign of Simeon that the choice was fixed and became an irreversible reality. Simeon was unable to realize his principal dream: the creation in the Balkans under his scepter of a united Byzantine-Slavonic state; however, he accomplished something even greater: he laid the foundation of the Byzantine-Slavonic culture, a thousand-year-old spiritual fellowship,

stretching far beyond the bounds of the Balkan Peninsula.

The most important cultural figures in the reign of Simeon are well known. First of all there is St. Kliment of Ohrid, the closest associate of the first teacher of the Slavs St. Methodius; St. Konstantin of Preslav, St. Naum of Ohrid, St. Ioann the Exarch, perhaps the most erudite of the pleiad of Slavonic enlighteners; Chernorizets Petr, Presbyter Kosma, Chernorizets Khrabr, Presbyter Gregoriy, and others.

All of us who are acquainted with modern means of publication can only wonder at the amount of literary work accomplished under the direct supervision of Simeon. In his reign, the Books of Holy Scripture were either amended or newly translated. Translations of commentaries to them were also made; in particular, two *Hexaameron*, which is an encyclopaedia of natural science of that time. Translated into Slavonic were practically all the canticles and prayers used by the Constantinople Church, all of the popular collections of sermons and Christian exhortations, the numerous homilies of St. John Chrysostom, St. Gregory of Nazianzus, St. Basil the Great, St. Epiphanius of Cyprus, St. John of Damascus, the collections of Cyril of Jerusalem, St. Ephraem Syrus, monk Antioch, and so on. The Slavs were able to read at last in their own language such difficult works to understand and translate as the *Theology* of St. John of Damascus and that fundamental aid to asceticism as the *Ladder of Paradise* by St. John Climacus. Translated from the Greek were all the twelve books of the *Chetii-Minei*, most of the *Lives of Saints*, the Sinai, the Scetian, and Roman patericons. The most extensive and popular works of the time became the property of the Slavs—chronographies of Ioannes Malalas and Georgios Amartolos. If we add to this incomplete list the original works of authors who lived in the reign of Simeon it would form an impressive literary fund capable of ensuring the development of Slavonic literature for centuries.

Theology, philosophy, logic, asceticism, patristics, world history, geography, astronomy, biology, linguistics, ecclesiastical poetry, such are the fields of science and culture which

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Paper read at the International Scientific Symposium (on the theme: "The Lifework of the Disciples and Followers of the Brother-Saints Cyril and Methodius in Bulgaria and Its Effect in Other Countries", held in Sofia on November 24-28, 1986.



opened simultaneously within a short historical period in Bulgaria. All this leads us to think that there existed a well thought out single plan, according to which the literary work and translations were carried out. In the words of A. I. Jazimirski: "The unity and systematization of the literary monuments of the period are so obvious that the successfully put and less successfully grounded hypothesis of A. S. Shakhmatov on the creation of a colossal encyclopaedia under Simeon, of which only parts have been preserved to this day, must be sooner or later accepted by science" (1, p. 136).

The enormous scale of the work and the amazing speed of its execution perplexes scholars at times—they literally refuse to believe their eyes. A. I. Jazimirski, whom we cited above, doubts the profundity and vitality of a culture which was so speedily transplanted to a new soil from Byzantium, where it was the result of a natural and lengthy evolution (1, p. 139). Understandable is the scholar's amazement, but not his doubt, insofar as the following thousand-year history of this culture has fully proved its vitality and profundity. The attempt of A. I. Jazimirski to contrast the "aristocratic" literature of Simeon's court and the first "Slavonic humanists" to culture "behind the palace walls", which according to him "was content with a very little" (1, p. 139), seems to us unsubstantiated. The peculiarity of Bulgarian enlightenment consisted in the fact that the intense creative activity of the intellectual elite at the Preslav Monastery was organically combined with the introduction of the wide popular masses to Christian culture. The three and a half thousand disciples gathered by St. Kliment of Ohrid, right after his arrival in Macedonia, eloquently bear witness to this. We cannot agree with the assertion that the "splendid books of the royal library could not have a direct influence upon the Bulgarian culture" as they allegedly "lived a special life" (1, p. 139). Yes, indeed, the collection of Simeon from which Svyatoslav's *Izbornik* was copied in 1073, was not something to be read by the masses, but it was the standard, the tuning fork, of the entire literary culture.

Distrust of Simeon's Golden Age shows through the works of such profound and serious scholar as N. K. Nikolsky. His initial position is understandable. Clarifying the origin of the "Story of the Translation of Books into the Slavonic Language" taken by A. A. Shakhmatov from *The Tale of Bygone Times*, he comes to the conclusion that the awareness of the unity of the Slavonic nationality could most naturally have been born in Moravia or

Czechia. "This idea," N. K. Nikolsky states flatly, "could not have been born in Bulgaria being on the outskirts of Slav settlements" (2, pp. 21-22). But why should the spiritual and cultural centre of one or another nationality coincide with its geographical centre? Do not places where different cultural currents intersect form better conditions for spiritual and cultural flourishing? At any rate, Slavonic literacy and sources of Slavonic self-awareness originated not in the centre, not even within the framework of the Slavonic world, but outside its boundaries. They originated in the Greek-Slavonic or Greek-Bulgarian sphere of influence, in the regions of Thessalonica and near the Bithynian Olympus where, at any rate in the preceding two centuries, prayers and sermons must have sounded in Slavonic and gradually prerequisites were created for the rise of the theological and literary language of the Slavs. Byzantium served only as the initial nourishing medium. For the birth of a new national culture a Slavonic state was necessary and naturally Bulgaria was such a state, considering its direct proximity to Byzantium and the tribal relationship with the population of Northern Greece.

The mission of Cyril and Methodius to Great Moravia was to a great extent caused by political situation and later, due to the changes in this situation, the associates of the first teachers were banished from there. The centre of Slavonic education moved to Bulgaria where it should have originated in the first place, and where the Eastern Rite and Byzantine-Slavonic culture could triumph despite the strong pressure brought to bear by political powers. This was indeed a centre of pan-Slavonic significance insofar as Simeon had directed that the literary work be carried out not only in Bulgaria but beyond its boundaries. (3, p. 8).

Without meaning to detract from the importance of the West Slavonic influence on Russia which could have taken place back in the reign of Askold and Dir in Kiev, we must admit, however, that the role of the Bulgarian factor on the eve of the second Baptism of Russ (A. D. 988) was decisive. An absolute majority of books brought to our country originated in Bulgarian. "We do not have the right to say", writes A. I. Sobolevsky, "that Russia had received everything there was in Bulgaria in the 10th century, everything that was written by the Thessalonian brothers in Slavonic, by their disciples in Moravia and Bulgaria, and the disciples of their disciples in Czechia, and everything that was written in the reign of Tsar Simeon and soon after Si-

meon in Bulgaria. But we can affirm definitely that Russia had received the greater part of what Bulgaria possessed; the Old Church-Slavonic literature was mastered by the Russians and formed the foundation of Russian literature" (3, p. 19).

A curious fact is that in Russian chronicles we do not find any information about the time or circumstance when the Slavonic written heritage was received in Russia. N. K. Nikolsky draws attention to the fact that in the list of valuables brought by Vladimir from Korsun the chronicler does not mention books (11), although they unexpectedly appear in Kiev in the very year of Baptism (2, p. 8). This attitude of the chronicler to the question of books, N. K. Nikolsky calls "enigmatic", hinting at the unwillingness of the Hellenophilic editor of the collection to note the important fact of Slavonic influence on Russia. It seems to us that there are no grounds for accusing chroniclers. The process of transference of books to Russia did not draw their attention because it took place unnoticeably and constantly over a century, just as unnoticeable and uninterrupted was the Christianization of the Russian population. Does not the chronicler mention later that the Kievans "taught from olden times went rejoicing to Baptism, with ardent 'faith' in our Lord Jesus Christ"? (10, p. 4). However, there is one mention of Bulgarian books in Russian chronicles, where it says that Tsar Simeon sent books to Grand Duke Vladimir (!) Despite the chronological incompatibility, perhaps this fact reflects a deep historical truth impressed on the national mind? (11, p. 38).

There is one question of principle in connection with the significance of the Golden Age of Simeon for the Russian national history and culture. In his "Study of the Development of Russian Philosophy" Gustav Spet writes: "We were baptized in Greek, but our language was given to us by the Bulgars... The Thessalonian brothers played for Russia a fatal role... What would have happened if we had assimilated Christianity in Greek as the West did in Latin? What kind of Renaissance we would have had if our intelligentsia of the Moscow period knew Greek as well as the West knew Latin; if our Moscow and Kiev ancestors had read at least that which Christianity had not had time to hide or destroy of the heritage of Plato, Thucydides, and Sophocles?" (5, p. 12). Yes, such a version is theoretically plausible although in that case our ancestors would have read the Koran rather than Plato, Thucydides, and Sophocles. And we would hardly have been speaking of

a single Russian nation and Russian culture. The latest archaeological and craniological researches have shown that the elements from which the Russian nation is made up are far more diverse than were supposed formerly. In this connection we can scarcely overestimate the importance of the Church-Slavonic language (which is Bulgarian in origin) in the formation of the Russian nation. No other language used in the Middle Ages in international intercourse could have been so easily mastered by the Eastern Slavonic tribes, and having speedily lost its foreign features, become the common literary language and bearer of national ideas. The use of Latin and Greek could at best have created a national cosmopolitan elite torn apart from the people by speaking a language incomprehensible to them. In conditions of the multi-tribal Russia, it could have meant one thing only: instead of a single nation able to defend its independence and protect European civilization from danger from the East, there would have been a conglomeration of nations and small states of Polyanes, Dulebs, Vyatches, Rodimiches, Nordics and Slovenes, with a history difficult to forecast.

As for ancient heritage, as an ingredient of the Byzantine Christian culture, it became the possession of the Slavs, including the Russians. Through St. John of Damascus, the Slavs got acquainted with the philosophy and logic of Aristotle. A special role was played in spreading ancient knowledge in the Slavonic world in the fields of astronomy, geography, botany, zoology, anatomy, and the physiology of man by the *Hexaemeron* of Ioann the Exarch of Bulgaria, an extensive encyclopaedia of natural science which, by the way, was read and copied in Russia up to the 18th century. Surprising is the wide information of the Slavs about ancient mythology seemingly quite incompatible with Christian culture.

As for authors who lament over the language barrier, which allegedly closed from our ancestors the road to the antique heritage, they are worried not about this heritage but about the fact that the Orthodox nations had not followed the way of the West European Renaissance. But here we think the language barrier had nothing to do with it. The Byzantine society (in which such a barrier did not exist) with the exception of a narrow circle of pro-Western intelligentsia, just as the Slavonic, consciously rejected this road by creating their own unique renaissance culture as an antithesis of Western Renaissance.

Comparing the culture of Bulgaria in the reign of Simeon and the Old Russian culture



which rose from it, one cannot help noticing one important difference. The central place taken in Old Russian literature is the chronicle. It dominates over other forms of historical and literary narratives and includes everything: scant historical documents, religious and political treatises, literary narratives, *the Lives of Saints*, geographical descriptions, and so on. At the same time, the spirit of historicism permeates the whole of Old Russian culture. There is nothing similar in Old Bulgarian culture. The only original historical work of that time that has come down to us is *Istorikiya* of Konstantin the Presbyter which is a compilation of facts from Byzantine sources. There is only a brief item on Bulgars in the *Istorikiya* also taken from Byzantine chronicles (about the defeat of Emperor Nicephorus I by the Khan of Krum). "Reading over the works of authors [of Simeon's day]," writes A. I. Sobolevsky, "we were surprised by the absence in them of local Bulgarian facts. Only Kosma has some information about the Bulgaria of his day. We would be wasting time by looking for at least one pagan feast in them. In general, there is nothing in them to characterize Bulgarian life in the 9th-10th centuries" (3, p. 17).

The attempts to prove that Russian chronicles originated from Byzantine chronography (see 6 and 7) were not successful. N. K. Nikolsky is quite right in saying that, "despite the presence in introductions of excerpts from Greek literature, neither in its context, constructive form, nor detailed descriptions of episodes and fundamental tendencies, the initial part of our chronicles do not abut upon monuments of Byzantine chronography, among which up to now not a single work has been discovered that could be recognized as a literary prototype not only of introductory articles but of their continuation as well" (2, p. 45). Just as unconvincing is the attempt of Nikolsky to base Russian chronicle writing on West Slavonic chronicle. Evidently, the Russian chronicle has to be recognized as an original form of literary and historical work which was born on Russian soil and conditioned by the specific conditions of Russian life. In this connection it seems to us more important not the search for evidently non-existent prototypes, but the explanation of the causes for the appearance of chronicles, and the interest in its past which grew in Russia.

It appears to us that the Baptism of Russ and the inheriting of the Byzantine-Slavonic literary legacy were the main prerequisites for the growth of interest in history on the part of our ancestors. Thanks to these factors the Russian people acquired their place in

history, that is, within the concrete system of space-and-time coordinates. They were numbered among the Japhethic tribe, "who are Slovenes" (12)—one of the 72 biblical nations which arose after the Babel. The genealogy of the Polyanes ("which are now called Russ") among the Moravians, Czechs, Poles and Bulgars was clearly established. The Russians began to look upon themselves and the adjacent nations with an unexpected historical profundity, receding back thousands of years, in a reverse time perspective and in a new space dimension. That is why the Baptism of Russ marked the borderline behind which the appearance of a Russian chronicle was unrealistic. Unquestionably, there had to be a certain amount of time for the assimilation and interpretation of the literary heritage received. All this, however, as we said, only created prerequisites for the awakening of interest in the national history, prerequisites which existed in Bulgaria too.

D. S. Likhachev, who dates the rise of Russian national self-awareness to the times of Yaroslav the Wise, writes that political ideas of this period gave rise to the interest in the past of Russia. "Precisely at this time," he points out, "in conditions of patriotic enthusiasm in the first half of the 11th century, the foundations of Russian chronicle are laid" (8, p. 58). Regrettably, D. S. Likhachev connects this patriotic enthusiasm and the rise of Russian national self-awareness with the protest against the so-called "hegemony of Byzantium". It is known, however, that in Bulgaria, under Simeon, there were many more problems with Byzantium, but it did not result in the creation of their own historical works. And what, in comparison, are Simeon's pretensions to the title of Emperor of the Romans to the nomination of Ilarion by the council of Russian bishops (in full conformity with canon law) Metropolitan of All Russia? Can this incident, which was soon regulated, be considered a revolt against the hegemony of Byzantium?

In our opinion we should regard the question of the origin of Russian national self-awareness in the context of general changes in the ideological and spiritual life of the Byzantine-Slavonic community. The educational activities of the Thessalonian brothers and their disciples, are fully in keeping with the ideological trends of the so-called Photius Renaissance, the meaning of which is above all in the systematization of traditions. Hence the aspiration to create extensive encyclopaedias (of theology, literature, natural sciences), readers, compiled collections, diverse commentaries, reference books, and dictionaries. The

age of enlightenment is an age of teachers (and the Thessalonian brothers are first of all teachers), it is an age when schools and academic centres were established, it is an age of pedagogics. In the reign of Patriarch Photius (A. D. 858-867; 877-886) there arose an unusual for Byzantine society interest in foreign languages, which stimulated linguistic researches. The specificity of Cyril and Methodius's work consisted in the fact that it was missionary in character; however, this too fully corresponded not only to the political aspirations of Photius, but to the very spirit of the age of enlightenment.

The hero of the times was an erudite person. Such was Photius himself. The *Life* of Cyril notes these qualities (characteristic of the period) in the first teacher of the Slavs, saying that he had studied "Homer and geometry, and dialectics and all philosophies from Leo and from Photius, and, furthermore, rhetorics, arithmetic, astronomy, music, and other Hellenic sciences" (9, p. 73). Such were Tsar Simeon, Ioann the Exarch of Bulgaria, and other figures of the Golden Age in Bulgaria.

The very nature of the encyclopaedic activity helped gradually to alienate learning from its sources. Original works were replaced by readers and compilations. Such a situation existed in the Greek-speaking Byzantium, as well as in the Slavonic world, where the reading matter was practically the same.

By the 11th century there came a crisis in academic encyclopaedism. Erudition degenerated. Interest awakened in sources and the environmental reality. The systematized traditionalism gave place to a new world outlook, the point of departure becoming the human personality. Mikhail Psell discovered Plato and neo-Platonists in whose conceptions the ancient philosophical thought attained its apogee. Ancient traditions were presented no longer in the shape of a christianized Aristotle, but as a direct antithesis of Christianity. From Mikhail Psell and his pupil Ioann Ital the road led directly to West European Renaissance.

At the same time, among the monastic spiritual elite of Byzantium there rose another individualistic teaching which, in opposition to rationalism that destroys ties between man and God, substantiated the possibility for man's real, mystical comprehension of the Godhead, the possibility of meeting God face to face. The creator of this new teaching was Simeon the New Theologian (949-1022), the forerunner of hesychasm and East European Renaissance.

It is precisely in the context of the aforementioned ideological changes which concerned not only Byzantium, but the entire By-

zantine-Slavonic world, that the question about the awakening in Russia of national self-awareness and interest in its national history, must be considered. Without the appearance of personal self-awareness and its bearer—the first Russian intelligentsia in monastic habits—it would have been impossible.

The features of the new world outlook clearly appears in the *Exhortation on the Law and Grace* by Metropolitan Ilarion of Kiev. The interest of the metropolitan in the question of grace is not casual. Law is an exterior power, which demands obedience; grace descends upon man and acts within him and presupposes free acceptance by the human personality. "First was given the Law," writes Metropolitan Ilarion, "and afterwards grace; first the shadow, then the truth. The prototypes of the law and grace are Hagar and Sarah; Hagar was the slave and Sarah the freeborn; first, bondwoman and then freeborn" (13, 170a). Law is given to nations, grace to persons. The descent of grace and its acceptance by man is a personal act of meeting between man and God. Mediators and teachers are not necessary here (what a contrast to the times of Photius!) "How did you come to believe?" Metropolitan Ilarion addresses Grand Duke Vladimir. "How did your love for Christ kindle? How did you gain understanding which surpasses earthly wisdom so as to love the Invisible One and aspire for the heavenly?" And answers there and then: "Grace rested upon thee" (13, 188a); "Divine power was imputed to thee" (13, 189a). "Thou," says Ilarion, "didst not read the Law nor the Prophets and yet didst worship the Crucified One!" (13, 188b). Addressing his compatriots who were "satiated by the sweetness of books", Metropolitan Ilarion stresses another, not bookish, understanding of the Word of God. By his mouth speaks Simeon the New Theologian and the coming age of the hesychasts. He is literally intoxicated by antinomies showing the vainness of understanding God rationally:

"as man He grew, expanding the maternal bosom (Lk. 11.27), but as God He left it without damaging virginity;

"as man He was nourished by maternal milk (Lk. 11.27), but as God, He commanded the Angels to sing with the shepherds: *Glory to God in the highest* (Lk. 2. 14);

"as man He was wrapped in swaddling clothes (Lk. 2. 7, 12) but as God, He led the Wise Men with the Star" (Mt. 2. 2.9), and so on (13, 176b).

Whereas in the preceding age compilations and borrowing from other works was considered normal, Ilarion states: "To set forth here what is written in other books and which you



know, would be a sign of impertinence and ambition" (13, 169b). Only a free human personality can speak thus, freely speaking out his opinions concerning things taking place around him and about what was in the past.

However much the "new people" differed from their past generations, the contemporaries of Ilarion did not forget their spiritual genealogy. Whatever was it from which Russian chronicles originated—from "*The Story of the Interpretation of Books* (point of view of N. K. Nikolsky) or from *The Story of the Initial Spread of Christianity in Russia*, as D. S. Likhachev presumes, the idea of Slavonic unity was the point of departure of the Russian political thought. It gave birth to the Russian national idea, which has remained Slavophilic in content. From that time, beginning with Metropolitan Ilarion and St. Nestor the Chronicler and up to N. M. Karamzin, P. Y. Chaadaev, A. S. Khomyakov and Vladimir Soloviev the problem of Russia and the Slavs, their place in world history and culture, will become the central issue with which Russian philosophical thought will struggle bitterly as though solving the problem of squaring a circle.

However, to see the birth of Slavonic Russian national awareness in the conflict with Byzantinism would be radically wrong. We do not observe the least trace of this in the Bulgarian culture of Simeon's "Golden Age" or in Old Russian sources. Nor is there any ground for such conclusions in the *Exhortation* of Metropolitan Ilarion. Constantinople could not have been compared to *old bottles* into which new wine cannot be poured by a man who speaks of Byzantium thus: "And he (Grand Duke Vladimir) heard of the Orthodox land of Greece, that it was Christ loving and strong in faith: that in that land they honoured and worshipped the One God in the Trinity, that power was manifested there, miracles performed and signs revealed, that the churches there were crowded with people, that all its cities were Orthodox, and that all prayed diligently standing before God. And hearing this he burned in spirit and he desired with his heart to embrace Christianity himself and make his country Christian" (13, 185b-186a).

Evidently a definite influence was exerted on the character of Russian chronicle writing by the peculiarity of life in Russian cities and their *veche* custom, the struggle of the political parties, conflicts with the power of the princes, and the aftermaths of the independence of former city states; the political passions raging there demanded self-expression which

often found reflection in chronicles. The regime of absolute monarchy in Bulgaria was less conducive to this.

Summing up what has been said, it should be noted that the formation of Old Russian culture took place under the decisive influence of the Bulgarian culture of Simeon's "Golden Age", which arose as a result of the transference of Byzantinism to Slavonic soil. The further development of Old Russian culture was determined by local peculiarities and in general by the evolution of the spiritual and cultural life within the framework of the Byzantine-Slavonic community, which naturally does not exclude other influences (from the East and West).

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Archpriest Igor EKONOMTSEV

## The Sojourn in the Soviet Union of the Archbishop of Manila Jaime Cardinal SIN

### SPEECH

delivered by His Holiness Patriarch PIMEN  
at the reception given in the Trinity-St. Sergiy Lavra  
on July 18, 1987

Your Eminence, beloved brother in the Lord,  
Your Excellency, Ambassador of the Republic of the Philippines,  
Dear Filipino guests,

*Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ (1 Cor. 1. 3).*

It gives me great happiness to welcome you under the roof of our holy shrine—the Trinity-St. Sergiy Lavra, the repository of the spirit and tradition of Russian Orthodoxy, which is prayerfully celebrating its 650th anniversary today. For generations people have been coming from all parts of our vast country to this holy place to quench their thirst for spiritual enlightenment and receive consolation in prayer. And today, on the anniversary of the founding of the Lavra by our Holy and God-bearing father Sergiy, the Hegumen of Radonezh, our prayer is being enhanced by the prayer of Your Eminence and of our numerous guests who are taking part in the present festivities.

Great is the power of Christian prayer. It draws us, who are separated by great distances nearer; and unites us, who belong to different nationalities, and represent different traditions and cultures.

Extending my greetings to you, Your Eminence, and to your companions, I greet the Plenitude of the Holy Catholic Church in the Philippines, whose head you are, dear brother. We all know well of your sacrificial service to the glory of the Church of Christ and for the well-being of your nation in their aspiration to embody in the life to the Filipino society the great Christian ideals of brotherhood, love and justice. And this selfless activity of yours has won the sincere gratitude and deep respect of everyone.

I am very glad that the Lord has granted Your Eminence the opportunity to visit the Russian Orthodox Church on the threshold of the celebration of her thousand-year-old historical existence. Your arrival, dear brother in Christ, has increased our joy in anticipation of this great event in the life of our Holy Church. We hope that your sojourn in our country has helped to reveal to you the depths of the spiritual wealth accumulated by our faithful people during the many centuries of life in Christ and with Christ.

We also believe that your visit has enabled you to see how deep are the peace-loving aspirations and hopes of the children of our Church and of all the people of our country, who are devoting all their efforts to deliver mankind from destruction in the fire of nuclear catastrophe.

Your Eminence, the children of the Russian Orthodox Church, just as the entire Soviet people, feel deep sympathy for the people of the Philippine Republic and sincerely desire them blessed success on the road to a comprehensive development. And we hope that your stay in the Soviet Union and contact with the life of our Church and the life of the Roman Catholic parishes here and with the whole of our society,



will serve to promote the development of friendly ties between our Churches and our peoples.

Let us pray that the Lord may bless humanity with lasting peace founded on confidence, justice and mutual cooperation. Christ is in the midst of us!

## CHRONICLE OF THE VISIT

His Holiness Jaime Cardinal Sin, Archbishop of Manila, Primate of the Philippines, was on a visit to the Soviet Union from July 9 to 19, 1987, at the invitation of His Holiness Patriarch Pimen of Moscow and All Russia. He was accompanied by Fathers Socrates Villegas, Catolino Arevalo and Ismale Suloaga.

On July 9, His Eminence Jaime Cardinal Sin was met at Sheremetyevo Airport by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, Bishop Feofan of Kashira, his deputy, Bishop Simon of Brussels and Belgium, K. M. Kharchev, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, Alejandro Melchor, Ambassador of the Republic of the Philippines in the USSR, and Mrs. Melchor.

On his arrival in Moscow, His Eminence Jaime Cardinal Sin made the following statement: "I have come to Moscow in a joyous anticipation of a meeting with your vast country and its great people. My country is much smaller than yours, embracing as it does close upon seven thousand islands, including some tiny ones. You can imagine what I felt when I thought about the boundless expanses of distant Russia.

"And now about the purpose of our visit. My companions and I wish, above all, to make a pilgrimage to your holy shrines. This pilgrimage is especially important in view of the approaching Millennium of the Baptism of Russ. I thank the Russian Orthodox Church and pray to God that my visit may become a practical step towards a great reunion of Christian Churches. When still a seminary pupil I heard that the Christian Church in Russia is noted for her particular love and veneration of the Mother of God. And there is no greater joy for me than to venerate the holy temples and cathedrals of Russia dedicated to the Mother of God. I expect this visit to be a great opportunity to learn, both for me and for my companions. We take interest practically in everything: cultural and historical landmarks and the life and traditions of the peoples in your republics.

"I am somewhat disconcerted by how little we know about the Orthodox Church in Russia, her holy temples, Divine Liturgy, church singing and, finally, her day-to-day life. We are hopeful that our visit will give us an opportunity to attend divine services and hear with our hearts

the hymns and prayers which we have so far cherished and admired 'from afar', from records. I am also looking forward to meetings with my Catholic brothers, and we wish to share in your prayers unto God for the prosperity of the peoples of Russia and for peace both today and in the future."

On their way from the airport, the guests visited the Church of the Resurrection (Voskresenie Slovescheye), where they were welcomed by Metropolitan Pitirim of Volokolamsk and Yuriev.

In the evening of July 9, Alejandro Melchor, Ambassador of the Republic of the Philippines, gave a dinner in honour of His Eminence Jaime Cardinal Sin. Among those invited were Metropolitan Filaret of Minsk and Byelorussia, Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department, Archbishop Iov of Zarsk, Deputy Head of the DECR, Bishop Feofan of Kashira, Bishop Simon of Brussels and Belgium, Archimandrite Niphon, representative of the Patriarch of Antioch to the Patriarch of Moscow, Archimandrite Gavriil, representative of the Patriarch of Bulgaria to the Patriarch of Moscow, Hieromonk Vitaliy, Dean of the Podvozye of St. Panteleimon's Monastery on Mount Athos, Hieromonk Serafim and Deacon Andrei Yurchenko of the DECR.

On July 10, the guests visited the Church of the Resurrection in Sokolniki and the Patriarchal Cathedral of the Epiphany and met clerics and members of the parochial councils. They made a tour of St. Daniel's Monastery, paid a visit to the Department of External Church Relations and had a conversation with its head, Metropolitan Filaret. His Eminence Jaime Cardinal Sin addressed Metropolitan Filaret with the following words: "Meeting with you now, Your Eminence, I speak of the joy filling my heart. The Catholic Church and we, her bishops, are firmly, resolutely and irreversibly dedicated to the goal of ecumenism as has been repeatedly stated by Pope John XXIII, Pope Paul VI, Pope John Paul I and Pope John Paul II, and there is no more urgent task before us than the striving for unity. Your Eminence is aware of the prospects for all of us and for the relations between our Churches opened up by the Second Vatican Council.

"The acts of the Second Vatican Council (1962-1965) came as a joyous news to me, then a

young priest, lifting of the clouds, so to say: the Orthodox Churches are Sister Churches, true Churches, acknowledged as such through the priesthood of apostolic succession, the Eucharist and other sacraments. The canonical and doctrinal differences that cropped up in relations between our Churches over the centuries often had their roots in historical rather than religious causes. Nevertheless, the Sacrament of the Eucharist provides the true basis for universal unity and love.

"Contacts of my country with the Orthodox Church are very rare, but after this meeting I would like to cite the words of Father Congar: 'I have great love for the Orthodox Church and her tradition, my heart is filled with great veneration and admiration for that Church. Indeed, it is not only through theological disputes, not only through a formal dialogue, but also through personal friendship, through knowledge, understanding and love for our different modes of prayer and worship, for the great diversity of customs and traditions, that we have to find a way to unity.'"

From St. Daniel's Monastery the guests went to the Publishing Department of the Moscow Patriarchate where they were welcomed by Metropolitan Pitirim. In the evening Cardinal Sin celebrated Mass at the Roman Catholic Church of St. Louis in Moscow and then left for Kiev.

In the capital of the Ukraine, the guests were welcomed by Bishop Palladiy of Pereyaslav-Khmelnytsky and the local clergy. The guests saw the Cathedral of St. Vladimir, the Historical and Cultural Museum Preserve—the Kiev-Pechery Lavra, St. Sophia Cathedral, the Convent of the Protecting Veil of the Mother of God and other sights. Dinner was given in honour of Cardinal Sin at the residence of the Exarch of the Ukraine. In the evening the cardinal celebrated Mass at the Catholic church and was invited to the Convent of St. Florus.

On the following day the guests left for Leningrad by plane where they were met by Acting Rector of the Leningrad Theological Academy, Archpriest Vladimir Sorokin, secretary to the Metropolitan of Leningrad and Novgorod, Archpriest Boris Glebov, and the Dean of the Trinity Cathedral, Archpriest Bogdan Soiko. Metropolitan Aleksiy of Leningrad and Novgorod paid a visit to Cardinal Sin in the Evropeiskaya Hotel. In the evening, the cardinal and his party visited the Cathedral of the Transfiguration and then celebrated Mass at the Catholic church.

On the next day the guests made a trip to Petrodvorets. Metropolitan Aleksiy of Leningrad and Novgorod gave a dinner in honour of the distinguished guest. After the dinner the guest made a tour of St. Isaac's Cathedral and the

Petropavlovskaya Fortress. In the evening, Cardinal Sin celebrated Mass at the Catholic church. After a brief rest he left for Riga.

On July 14, Jaime Cardinal Sin and his party were met at the railway station by representatives of the Orthodox and Roman Catholic Churches. At 11 a.m. Cardinal Sin celebrated Mass at the Catholic Cathedral of St. James and then paid a visit to the Apostolic Administrator of the Riga Metropolitanate, Julian Cardinal Vainovs who gave a dinner in honour of the guests. In the afternoon, the guests visited the Orthodox Trinity Cathedral and the Trinity Convent. In the evening, Metropolitan Leonid of Riga and Latvia gave a supper in honour of the guests.

On July 15, the guests visited the Orthodox churches of St. Aleksandr Nevsky, of the Annunciation and of St. John the Baptist. Cardinal Sin and his party were received at the Presidium of the Supreme Soviet of the Latvian SSR. Then the guests visited the Catholic Church of St. Albert and the Catholic seminary. In the afternoon the guests left Riga for Vilnius.

Upon his arrival in Vilnius, Jaime Cardinal Sin celebrated Mass after which a dinner was given in honour of the guests at the Vilnius Archbishopric.

On July 16, Cardinal Sin and his party were received at the Presidium of the Supreme Soviet of the Lithuanian SSR, after which they went to Kaunas.

In Kaunas Cardinal Sin celebrated Mass at the cathedral. The guests visited the Orthodox Church of the Annunciation and paid a visit to the Kuria of the Kaunas Archdiocese. Then a dinner was given at the Catholic theological seminary. After the dinner the guests left for Vilnius.

In Vilnius the guests visited the Monastery of the Holy Spirit and saw the sights of the city. Before their departure from Vilnius a dinner was given in honour of the guests at the Kuria. Late in the evening the guests returned to Moscow.

On July 17, Jaime Cardinal Sin met representatives of the press at the Publishing Department. In the afternoon, he paid a visit to the USSR Supreme Soviet.

On July 18, the Feast of the Invention of the Relics of St. Sergiy of Radonezh, Cardinal Sin and his party made a trip to Zagorsk. They made a tour of the Holy Trinity-St. Sergiy Lavra and attended the festal divine service.

After the service, Cardinal Sin and his party were received by His Holiness Patriarch Pimen of Moscow and All Russia.

Cardinal Sin also participated in the festal reception given by His Holiness Patriarch Pimen.

In the evening of the same day, Cardinal Sin gave a reception at the Embassy of the Philippines, to which hierarchs of the Russian Orthodox Church were invited.



On July 19, in the morning, Jaime Cardinal Sin left Moscow for homeland. At the airport he was seen off by Metropolitan Filaret of Minsk and Byelorussia, Bishop Feofan of Kashira, and Bishop Simon of Brussels and Belgium, and also K. M. Kharchev, Chairman of the Council for Re-

ligious Affairs of the USSR Council of Ministers, as well as the Ambassador of the Republic of the Philippines, Mr. Alejandro Melchor and Mrs. Melchor who had accompanied Cardinal Sin during his trip in the Soviet Union.

## THE PROTECTING VEIL OF THE MOTHER OF GOD

Very soon on Edsa in Manila, Philippines, a chapel of the Protecting Veil of the Mother of God will rise to symbolize the unity of all Christians under the protecting veil of their common Mother—the Blessed Virgin Mary. The chapel will also serve as a reminder of Her intercession in the opening of doors and the building of bridges of unity and friendship which have resulted from the recent historic visit and pilgrimage of H. E. Jaime Cardinal Sin to Russia.

An icon "The Protecting Veil of the Mother of God" will come from Moscow, and Their Eminences Metropolitan Filaret and Metropolitan Pitirim of the Russian Orthodox Church, Cardinal Sin's hosts during his recent visit, have been invited to come to Manila to participate in the consecration of the Chapel.

According to Bishop Simon of Brussels and Belgium, Cardinal Sin's official escort throughout his visit in Russia, the origin of the Feast of the Protecting Veil of the Mother of God dates back to the 8th-century Byzantium. Tradition has it, Bishop Simon said, that during the attacks of the barbarians on Constantinople, St. Andrew saw a vision in a temple in Vlacher-nae of the Blessed Virgin holding a protecting veil over all the Christians.

In Russia, the Feast of the Protecting Veil of the Mother of God has been celebrated since the 11th century. In this country, where the Most Holy Mother of God is deeply venerated, the adoption of Christianity is inseparable from the veneration of the Blessed Virgin. This is strikingly evident in all the Orthodox churches and cathedrals one visits in the Soviet Union. Each magnificent iconostasis, each corner lit with oil lamps, each place of honour and every lovely fresco is full of icons and beautiful images of the Theotokos.

One can feel the ardour and the depth of the love of the Orthodox faithful for the Blessed Virgin even in the simple and solemn way they light candles to the Heavenly Queen and bow before Her icons and in the touching manner they cover Her image with kisses and tears—a common sight in all their places of worship. This devotion is shared even by the young. During examination week, many students have been observed to light candles and to pray before the

icon of the Mother of God seeking Her assistance in their academic endeavours.

Throughout the turbulent periods which have characterized Russian history, Her people have always turned to the "Bogomater", the Most Holy Mother of God, for her help and succour. Many paintings and historical documents attest to this great devotion and faith of the Russian people. In the olden days, warriors carried the icon of the Heavenly Queen to battle claiming "miraculous" victories through her intercession. One well-known example of this is the battle of the Novgorodians in old Kievan Russ against the residents of Suzdal in the 12th century, when the famous miraculous icon of the Mother of God "The Sign", carried to the front-lines, was said to have repulsed the spears and arrows of the besieging enemy.

As someone told Cardinal Sin, Russian Christianity is almost a "Mother of God Christianity" in its totality. And this, the Cardinal said, he found to be quite true. "Everywhere we went," he said, "we met our Most Holy Mother."

"And in this," Cardinal Sin stated at a press conference in Moscow, "I discover the deepest bond on which we can build bridges between my peoples and the great peoples of Russia: the Christian faith and the veneration of Virgin Mary."

"I intend to start the setting up of a chapel dedicated to the Protecting Veil of the Mother of God in the new shrine to be built in Edsa or in the Manila Cathedral as soon as I return," he continued. "This chapel will be a place where we can pray for greater mutual knowledge, greater mutual understanding, for love between our two peoples. This will be, for me, the personal reminder of this journey to the abode of Virgin Mary, a perpetual stimulus to praying for ever-greater and ever-deeper communion between the Orthodox Church and the Catholic Church, between our Sister Churches".

In Kiev, at the Cathedral of the Convent of the Protecting Veil, where Cardinal Sin was warmly greeted by the Orthodox faithful and the choir of nuns sang touchingly beautiful hymns, he was shown a greatly venerated Icon of the Protecting Veil of the Mother of God, which was

painted by a nun who had since passed away. Inspired by the deep veneration of the Mother of God by the people there and moved by the great beauty of the icon and what it symbolized, Cardinal Sin said in his speech at the dinner given in his honour by Bishop Palladiy of Pereyaslav-Khmelnytskyi and the Mother Superior of the Convent of the Protecting Veil:

"The Most Holy Mother of God is our common Mother Who unites us all under Her Omophorion."

The Cardinal's trip to Russia was truly a pilgrimage under the sign of Virgin Mary, a journey of grace, a time of grace for all of us. Through the help of the Heavenly Queen and Her intercession, it has opened the doors to friendship, understanding and Christian love and given us hope so beautifully expressed in an ancient Russian prayer to Our Lady for uniting us all under Her salvific protecting veil.

ROSARIO P. MELCHOR

## THE ROMAN CATHOLIC CHURCH IN THE PHILIPPINES

The first contact Filipinos had with Christianity occurred in early March 1521, when Ferdinand Magellan, who arrived at the shores of the archipelago, erected a large cross on the island of Limasawa and ordered that Holy Mass be celebrated for the occasion. Later, over a period of several weeks, the Spaniards baptized the inhabitants of the island of Cebu. The first Liturgy in the Philippines was celebrated on Easter Sunday, March 31 (1, 289), after which followed a lapse in the Christianization of the Philippines, a lapse that lasted several decades.

It was only in February 1565 that Spaniards reappeared in the Philippines. This was a military squadron under the command of Miguel López de Legazpi, consisting of five military vessels, with 500 soldiers and 5 Augustinian monks. Among them was the widely educated monk Andres de Urdaneta, who had been there earlier. That April the Spaniards had settled fundamentally on the island of Cebu and established the first fortified Spanish settlement — San Miguel, which later became the city of Cebu (2, 41).

During the first five years (1565-1570) the Augustinians, headed by Urdaneta, converted a total of some 100 people to Christianity. The Christianization of the local population was hampered to a certain extent by the language barrier, since the missionaries still had a poor command of the local dialects, and the fact that the clergy was small in number played a notable role. Over the 20-year period of 1575-1595 a total of 454 missionaries arrived in the Philippines. All the same, Catholicism was being established slowly but surely in the Philippines. Particular mention should be made of the fact that it proceeded in a peaceful fashion. As a result, the populations of all the islands, which comprised 600,000 people, had been fully Christianized by 1620.

The representatives of the Church won enormous prestige by having come out in the 1580s

against slavery as a phenomenon at odds with the basic principles of Christianity. The Spanish conquistadors as well as the indigenous aristocracy had been using the labour of household slaves. Bishop Domingo de Salazar, who arrived in Manila in 1581, even had to enter into a conflict with the governor-general, who was defending the interests of the Spanish colonists who were opposed to the abolition of slavery. The clash ended in victory for the bishop. The slavery question was placed on the agenda of the first Council of the Catholic Clergy in the Philippines, held in Manila in 1581. "Indians are free in their country, just as Spaniards are in theirs," read one of the Council resolutions (4, 22). In April 1591 Pope Gregory XIV issued a papal bull prohibiting slavery in the Philippines.

By the start of the mass Christianization of the Philippines the missionaries had already possessed rich experience in drawing the local population to the bosom of the Mother-Church. Studying local languages, customs and cultural traditions, they overcame the mistrust of the Filipinos. St. Ann's Hospital, the first hospital in the Philippines, was founded in Manila in 1578 by the Franciscans (5, 49). Later that year the missionaries built St. Lazarus' Hospital (6, 68).

Initially, Christian education was conducted in the form of oral sermons, but in 1593, the first book was published in Manila entitled "Christian Doctrine". It was in Latin and Tagalog and contained prayers, the Creed, the ten commandments, a list of mortal sins, and the like. Its second edition, which underlay numerous "doctrines" that had been translated into the local languages, was published in 1597. This was the main handbook for the missionaries working in different regions of the archipelago.

Book printing was run by the monks who issued a rather large body of religious literature. Four hundred books were put out in



Manila in the 17th century (2, 94). Christianity exerted an impact on the entire system of the moral and spiritual values of the Filipinos, on their social consciousness, mentality and cultural development. For example, the system of religious celebrations introduced by the Spanish missionaries turned into a steady tradition. Each Philippine town and village had their own local patron saints in whose honour colourful festivities lasting several days were organized. The very first Spanish missionaries noticed the musical gifts of the Filipinos, who easily learned to play European musical instruments and quickly mastered the principles of performing church music and hymnody. In the 17th and 18th centuries there appeared a large number of musicians and composers who created organ music and church chorales (2, 94).

The number of Spaniards constantly living in the Philippines, chiefly in Manila, was always marginal. In the country's inland regions the priest was in many cases the only Spaniard with whom the local population associated (4, 104). To promote piety among the Philippine Christians Pope Clement VIII (1592-1605) ordered that the particles of the relics of 155 martyrs be sent to the Philippines (4, 28).

The Collegio de San Ignacio and Collegio de San José were founded in the late 16th century in Manila to train local residents for ordination to the initial church posts. The collegium of Santo Tomas was opened in 1611 in Manila. It was soon transformed into a university for Spaniards and Creoles; for a long time Filipinos were not permitted to study here. Several other educational establishments were founded as well. The first convent schools for girls from well-to-do families appeared in the late 17th century. Tuition at the convent schools and collegia was conducted in Spanish. The 18th century witnessed a greater involvement of Filipinos themselves in the Christianization of the archipelago. The first Philippine priests appeared at this time. First there were 70 of them (7, 53). It was then that the first seminaries for Filipinos were opened. Archbishop Santa Justa y Rufina, an opponent of the absolute power of monastic orders, arrived in Manila in July 1767; he steered a course for the formation of the national Philippine clergy (2, 89).

However, the positions of the monastic orders in the Philippines was restored in the first half of the 19th century. Many Spanish missionaries who had been deprived of their offices in Latin American countries moved to the Philippines. The newly-arrived monks began crowding out the Philippine priests of the pa-

ishes that had formerly belonged to them (4, 297).

The Catholic clergy in the Philippines wielded enormous authority. According to P. Dobel, the Russian Consul General in the Philippines, in the northeast region of Luzon Island, one of the rich mulattoes, "offended by a number of government actions, incited the Tagalogs to rebellion. He had many accomplices in neighbouring regions, and if not for the influence of one regional priest, he would probably have seized that entire part of the island" (8, 197).

Further proof of the great influence the clergy enjoyed in the Philippines is adduced in the notes of the Russian seafarer A. I. Butakov, who had visited Manila during his round-the-world voyage in 1840-1842. "The might possessed by the clergy in the Philippines is evidenced by the fact that here the Spanish liberal government does not dare to close the monasteries, which has been done throughout Spain and in other Spanish colonies. The government understands fully well that it cannot exist without the support of the religious authorities," the Russian author noted (9, 83). The prominent Russian writer I. A. Goncharov, a participant of another round-the-world journey who visited Manila in 1854, pointed to the religiosity of the local population. "Suddenly the sound of a bell from the belfry of a nearby monastery was heard," he recalled, "and everything—carriages, pedestrians—instantly stopped and became rooted on the spot. Men removed their hats, women were making the sign of the cross themselves, and many Tagalogs genuflected" (10, 268).

In 1859, Jesuits returned to the archipelago after a 90-year hiatus, after which nuns from the Order of the Assumption of the Mother of God and Benedictines arrived (4, 300).

All these newly-arrived European missionaries were provided parishes, usually at the expense of the Philippine clergy.

Dissatisfaction with this practice spawned a movement among the Philippine clergy for the nationalization of the parishes. This movement eventually assumed the nature of a national-liberation movement.

In August 1896 the long-imminent revolution became a reality. Its first strike was aimed at the Spanish clergy. In 1898, after the incursion of American troops into the archipelago, the Philippines were "given" to the United States of America by Spain.

During the period of Spanish rule (from 1565 to 1896) the Christian missionaries studied the languages and dialects of the local population, Tagalog especially, and taught Spanish to the local residents, who had a desire and the possibilities to learn it (11, 91).

By 1930 Spanish had ceased to be the predominant language in the Philippines, having been replaced by English, which had elbowed out the local Filipino languages and dialects.

Beginning in 1940 Tagalog was introduced in all schools. Secondary education, as had been the case under Spanish rule, remained in private hands, religious orders maintaining the greater part of it (12, 183). On July 4, 1946, when the country won political independence, a law was issued which declared Tagalog the state language.

In 1960 there were 3,239 Catholic clergymen in the Philippines. Most parish priests were Filipinos, while upwards of 80 per cent of the monastic clergy and missionaries were foreigners, chiefly from the USA, Spain, Belgium, the FRG and Ireland (13, 44-45).

The appointment of the first Philippine cardinal was received with great enthusiasm in the Philippines. In 1960 Pope John XXIII, who advocated renewal of the Roman Catholic Church, raised Archbishop Rufino Santos of Manila to the rank of cardinal. To date the Philippines is the biggest Christian state in Asia. The country is 83 per cent Catholic. In numerical terms the Philippines ranks sixth in the world, and has outstripped Spain (3, 99). Filipinos demonstrated their religious feelings during the visit of Pope Paul VI to the country in November 1970 as well.

In the 70s-early 80s the political developments in the country influenced the practical and ideological orientation of representatives of the Catholic Church in the Philippines. The "constitutional coup" of President Ferdinand E. Marcos and the existence of a protracted state of emergency (ban on the activity of political parties and trade unions, infringement of freedoms and civil rights) evoked dissatisfaction among broad strata of the population. The complexity and contradictory nature of the new situation impelled the Catholic Church in the Philippines headed by Jaime Cardinal Sin to elaborate a centrist line in relations with the government, designating it with the formula "critical cooperation" (3, 102-103).

The Conference of Catholic Bishops of the Philippines and the head of the Catholic Church in the country, Cardinal Sin, levelled criticism at the Marcos government. Beginning in 1972 government bodies repeatedly resorted to arrests of the clergy, accusing its members of subversive activity against the government and the existing regime (13, 48).

Despite the differences that were being observed in the socio-political sphere, the Catholic Church in the Philippines was able not only to emerge from these trials with dignity, but also to consolidate her influence to such an

extent that she became capable of playing a prime, and at times the decisive, role in charting guidelines for the country's political course (16, 151).

The visit of Pope John Paul II in February 1981 was an important event in the life of Philippine Catholics. On the eve of the Pope's arrival in Manila Ferdinand Marcos lifted the state of emergency in an effort to rehabilitate the regime in a way. Nevertheless the Pope condemned the policy of the Philippine authorities in the sphere of limiting citizens' democratic rights and freedoms and called upon Filipinos to turn their aspirations to the creation of a more just and peaceful society based on the doctrine of Christian justice. The visit of the Pope showed the exacerbation of the differences between the Church and the Marcos government (3, 105-106).

In September 1983 the State Secretary of the Vatican, Cardinal Agostino Casaroli, visited the Philippines. His sojourn in the country was accompanied by an anti-government campaign under the slogan "For Peace and Justice" that had been launched by the Roman Catholic Church. The representative of the Vatican tacitly supported the stand of the Catholic hierarchs in the Philippines; after the departure of Cardinal Casaroli the social-protest campaign was stepped up (3, 106).

Dissatisfaction in the country kept mounting and in November 1985 Marcos had to give in to demands that early presidential elections be held. At the insistence of the public, Corazon Aquino, the widow of a senator who was a political opponent of Marcos and who had been treacherously killed with his knowledge, advanced her candidacy from the opposition. Cardinal Sin had convinced the opposition leaders at the time, C. Aquino and S. Laurel to join forces and wage a campaign against Marcos at the elections. The Church helped monitor the course of the voting.

The popularity of Mrs. Corazon Aquino was so great that Marcos decided to take extreme measures not to lose the elections. Several million pesos were distributed among the voters, and he probably expected that if he could not draw their hearts, he would be able to buy their votes. Then the Philippine bishops decided upon another action. In their pastoral messages they reminded the people that it was sinful to trade in votes. The 104 bishops who are now members of the Conference of Catholic Bishops of the Philippines, the most influential religious organization in the country, condemned the "unprecedentedly widespread shuffling" at the February elections, when Marcos declared himself the winner (17, 6).



"Election day arrived," Cardinal Sin recalled. A wholesale falsification! In my latest pastoral letter I addressed those engaged in tallying the votes: 'You must not lie! The voices of the people must be counted correctly!' This appeal had its effect. Thirty computer operators from the state commission for vote tabulation left it as a sign of protest, as the official results of the voting were at variance with the figures which they had been processing. "After the election we gathered in Manila," Cardinal Sin continued. "This time, on February 12 (1986. — *Auth.*) I found the bishops in the chapel, where they were kneeling and praying... We prepared a statement, in which five points were indicated: 1) the election results were falsified, 2) the government lost the moral basis for its existence, 3) the people expressed their will, 4) this will had to be implemented, 5) this had to be done in a non-violent fashion."

The events in the archbishopric subsequently developed as follows. On Saturday, February 22, Cardinal Sin was telephoned by Defence Minister Juan Ponce Enrile, who had then come out opposed to the Marcos regime. He said: "I will be dead within an hour!" Shortly afterward a call came from the Acting Chief of Staff General Fidel Ramos, who had also come out against Marcos. Ramos was not a Catholic, but he, too, asked: "Your eminence, I beg you to help!" A critical situation had taken shape. There were 103 people under the command of Juan Enrile and 198 under Fidel Ramos. They entrenched themselves in Camp Crame (Manila). No fewer than 100 tanks and some 6,000 men were sent up against them. The government also had aircraft, artillery and a 254,000-strong army stationed throughout the country.

A year before the start of the revolutionary movement a movement had spread in the army for political reforms. "If General Ramos calls for armed uprising, the army will immediately split in two. And since all servicemen are armed, war will flare up in the Philippines... The country will be drowned in blood," Cardinal Sin figured. For this reason he contacted the Veritas radio station and said: "Let me come on the air, I have an important announcement!" Over the radio he called upon the population of Manila to take to the streets and march for Camp Crame, where the government troops were approaching the besieged units of Ramos and Enrile.

Tens of thousands of people—men and women, students and children, priests and nuns—gathered at Epifanio de Los Santos Avenue and the adjoining streets. They stopped the tanks and disarmed personnel carriers and prevented the

Philippine naval forces from attacking the "new people's army" in Camp Crame. They risked their lives through the long hours of the blockade and night duty. Cardinal Sin postponed his trip to the Vatican during the days of the crisis.

A critical situation arose the following day. Fifty armed supporters of Marcos broke into the premises of the Veritas radio station and put the transmitter out of order. This was a sensitive blow, since the people blocking the tanks had been receiving all instructions by radio. Then Cardinal Sin turned to James Reuter, director of the state mass media service for the Catholic Church in the Philippines. Soon Reuter replied that there were two transmitters: the military from the movement in support of the reforms had one, and the Protestants had the other. The army transmitter was chosen, since it was closer to the centre.

Unable to rely on the troops in Manila any longer, Marcos was forced to flee the country. Late on the night of Tuesday, February 25, Corazon Aquino was sworn in as president, and she was blessed by Bishop Federico Escaler.

"We fulfilled that which was commanded of us in the Bible," Cardinal Sin said in his assessment of the role the Church played in the events. "We stopped hatred with love. We put an end to violence with prayer, with trust in the inborn kindness of man... I knew that the Philippine soldiers would not shoot at defenceless women and children. I was convinced of this and for this reason called upon people to take to the streets. We tried to preserve the lives of the children of God, whom Divine Providence had entrusted to us" (18, 34-39).

Cardinal Sin continues to play an important role in the post-revolutionary period, underscoring as he does the irreversibility of the developments that have occurred.

After Marcos fled the Filipinos faced the task of normalizing social life. During a Mass which Cardinal Sin celebrated on February 27 by the gates of Camp Crame, he urged the people to maintain their vigilance while the Aquino government was engaged in the restoration of democracy. Cardinal Sin noted that the "people has triumphed without hatred, without shedding the blood of their brethren, without mourning their sons and daughters who would have perished in the cross-fire. Nevertheless, this is a victory, and even a greater victory, for hearts and minds living with the light and power of the Gospel have won truth, freedom and democracy" (19, 41).

Soon afterwards Cardinal Sin left for the Vatican to give Pope John Paul II a detailed report on the activities of the Catholic Church

in the Philippines. The stand of Cardinal Sin on the question of the further role the Church was to play in the country's life was expounded by him during his address at a ceremony at which he was conferred the scholarly degree of Doctor of Jurisprudence *honoris causa* at Seton Hall College (South Orange, New Jersey, USA) on May 31, 1986. In his speech he said, among other things: "Now there is a new government and a new president in the Philippines, and the Church is prepared again to recede to the background in the knowledge that restoring secular order is the work of laymen themselves. The Church eagerly agrees to this, for in our eyes President Aquino has restored freedom and democracy and is conducting constant work to eliminate the aftermaths of the oppressive dictatorship which we had to bear for a long twenty years. Today the Church has an opportunity to return to her customary labours—the spread of the Gospel and concern for the spiritual needs of the faithful" (18, 44).

Today the Church is a staunch defender of the administration of President Corazon Aquino. Priests have helped draft the new Constitution, and they have functioned as consultants to the president. Several clergymen have

sat on the 48-member constitutional commission. Jaime Cardinal Sin periodically consults with Corazon Aquino on different matters (17, 6).

On October 27, 1986, Cardinal Sin took part in a prayer service in a Manila cathedral that was timed to coincide with the day Pope John Paul II headed the prayer for peace in Assisi, Italy, where many religious figures prayed for peace together with him (20, 64). In November 1986, Cardinal Sin and seven of the most influential bishops sent the residents of the country a pastoral message in which the heads of the Philippine Catholics stated: "During the February Revolution I called upon you to turn to the streets and thwart bloodshed, and now the pastor of the Manila Archbishopric again calls upon you to guide our feet into the way of peace (Lk. 1. 79) (21, 3)".

In February 1986 there began a new stage in the history of relations between the Soviet Union and the Philippines. And the visit of the head of the Roman Catholic Church in the Philippines—Jaime Cardinal Sin—to the Soviet Union at the invitation of the Russian Orthodox Church is a fine contribution to the development of amicable ties between both Churches and between our two peoples.

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13. *Filippiny. Spravochnik* (The Philippines. A Reference Book). Moscow, 1979.
14. I. V. Podberezsky. *Strana 7 tysyach ostrovov* (A Land of 7,000 Islands). Moscow, 1970.
15. N. A. Kovalsky. *Sotsialnaya rol Tserkvy osvobodivshikhsya stranakh* (The Social Role of the Church in the Emergent Countries). Moscow, 1978.
16. I. V. Podberezsky. *Sootnoshenie narodov religii i religioznoi ortodoksii (na primere Filippin)* (The Correlation Between the Popular Religion and Religious Orthodoxy: the Example of the Philippines). See the collection: *Ideologicheskie protsessy i massovoe soznaniye v razvivayushchikhsya stranakh Azii i Afriki* (Ideological Processes and the Mass Consciousness in the Developing Countries of Asia and Africa). Moscow, 1984.
17. *Za rubezhom* (Abroad), No. 40, 1986.
18. The collection: *Hope in Sin.* Manila, 1986.
19. P. R. Mamot. *People Power.* Quezon City, 1986.
20. *The Journal of the Moscow Patriarchate*, 1987, No. 3.
21. *The Sunday Times* (Manila). November 1986.



# Exchange of Telegrams with the Leadership of the NCCC

To Metropolitan FILARET of Minsk and Byelorussia

Moscow, USSR

We thank the Lord for the treaty signed today by our state secretary and your minister of foreign affairs rejecting the use of medium range missiles. For decades we have been praying together for the cessation of the arms race. Let us pray together again that this step may lead in the nearest future to the further curtailment of armaments threatening the sacred gift of life.

Yours in Christ,

ARIE R. BROUWER, General Secretary

PHILIP R. COUSIN, President of the

National Council of the Churches of Christ in the USA

September 18, 1987

To Bishop Dr. PHILIP R. COUSIN, President of the NCCC

the Rev. Dr. Arie R. BROUWER, General Secretary of the NCCC

New York, USA

Dear brothers, we are experiencing together with you great satisfaction with the beneficial results of the recent negotiations in Moscow and Washington and the understanding between the leaders of the Soviet Union and the United States of America about the agreement on the elimination of a whole class of nuclear weapons, the signing of which, we believe, will open the way to a non-nuclear world. We congratulate you wholeheartedly on this outstanding event and thank our Lord. In accordance with our preliminary discussions we are ready to join our prayers with yours for the success, of the summit meeting to take place in Washington. We await your proposals.

With deep respect and brotherly love in the Lord,

FILARET, Metropolitan of Minsk and Byelorussia,  
Head of the Department of External Church Relations

November 4, 1987

## Chronicle

**Colloquium dedicated to the Millennium of the Baptism of Russ** sponsored by the Rev. Lucas Fischer was held in Bern, Switzerland, on May 11-12, 1987, with the participation of theologians and ordained ministers of different denominations as well as nuns. Archpriest Prof. John Meyendorff, Rector of St. Vladimir's Orthodox Seminary in New York, made a report "Russian Christianity 988-1988", and Prof. Eric Briner of Zurich University made a report "Significance of the Millennium for Christianity". Bishop Sergiy of Solnechnogorsk, representative of the Russian Orthodox Church to the WCC, told the participants in the colloquium about preparations for the celebration of the jubilee.

**Bishop's consecration in London.** The Rev. Richard Harris, Dean of the Kings College in London, was consecrated Bishop of Oxford in St. Paul's Cathedral in London on May 28, 1987. Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, attended the ceremony at the invitation of Dr. Robert Runcie, Archbishop of Canterbury. Metropolitan Filaret visited the St. Alban Abbey and the historical residence of the Archbishops of Canterbury—the abbey in the city of Canterbury where he was met by Archbishop Dr. Robert Runcie. The Primate and the Metropolitan exchanged welcoming addresses at

the solemn service of worship in honour of the Metropolitan's arrival.

During his stay in London Metropolitan Filaret officiated at All-Night Vigil at the Cathedral of All Saints on May 27 at the request of Metropolitan Antony of Surozh and had a pastoral talk with the parishioners about veneration of saints. On May 31, Metropolitan Filaret celebrated Divine Liturgy in the same cathedral. Before his departure, he paid a visit to L. M. Zamyatin, Ambassador Extraordinary and Plenipotentiary of the USSR in Great Britain. On his trip Metropolitan Filaret was accompanied by Archpriest Vladimir Bashkirov, Rector of the Church of Sts. Constantine and Helena in West Berlin.

**Talk with a CSA delegation.** On June 22, 1987, Metropolitan Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate, member of the Presidium of the Board of the Soviet-Polish Friendship Society, met with a delegation of the Christian Social Association in Poland. The delegation consisted of active members of the movement, including representatives of the Polish Orthodox Church, and prominent public figures. During the talk, which was held at the House of Friendship, Metropolitan Sergiy told the guests about the life of the Russian Orthodox Church, her peace activities and preparation for the celebration of the Millennium of the Baptism of Russ.

## Bible Studies

### Russian Biblical Archaeology

#### Introduction to the History of Recent Discoveries in Palestine

Archimandrite Antonin Kapustin was the founder and builder of the Church of the Ascension of the Lord in the Russian Compound on the Mount of Olives. In 1870 he acquired here a large plot of land near the site of the Ascension of the Lord, on the east side of the Mount of Olives.

One of the most important results of the excavations in Jerusalem that were conducted by the Russian Orthodox Mission was the fact that formerly separated parts of the ruins appeared as a cogent whole. The very same ruins which researchers had determined as traces of ancient city walls helped clear up the confusion that had existed in archaeology regarding the Basilica of St. Constantine: the columns of the propylaea that had been found proved to be not on the same axis with the Church of the Holy Sepulchre, but represented a deviation in the southern direction. This deviation was difficult to explain until Russian archaeologists investigated the newly-found ancient Hebrew walls, which the builders of the structures of St. Constantine used for the walls of the basilica, and since these walls did not lay on the same axis with the Church of the Holy Sepulchre, the propylaea parallel to them deviated southward.

Preparing for the opening of the St. Constantine structures in the Russian Compound, the Orthodox Palestinian Society gathered and published translations of all the texts of the research pertaining to the aforementioned ruins, both those long known within the Russian Compound and near it, and those that had been newly found.<sup>20</sup> A large

number of publications on Biblical archaeology analysed texts about the round church (now rotunda) built over the Holy Sepulchre, about the appearance of the Sepulchre itself and its hipped roof, about the stone which had been leaned up against the door of the Holy Sepulchre and which the Angel of the Lord, who descended from Heaven, had removed after His Resurrection, about the hipped roof and the Sepulchre, and the Church of St. Mary adjoining the round church, and about other discoveries. Thus, V. G. Vasilyevsky established the exact location of the structures over the Holy Sepulchre during the times of Epiphanius and ascertained the exactitude and importance of three of his indications: the site of the garden of Joseph, or a former atrium, between the Church of the Holy Sepulchre (also of the Holy Resurrection) and the Basilica of St. Constantine, the dungeon of Christ, which stands north of Golgotha to this day (in the northeast corner of the present-day Church of the Holy Resurrection), where it was indicated back in the 8th-9th centuries, and the gates of St. Constantine, which were on a line (from north to south) between the dungeon and Golgotha.

The patristic texts exhibit a close familiarisation with the topography of the Church of the Holy Sepulchre, for example, in the writings of St. Cyril of Alexandria and other fathers of the Church. There are constant references in the texts to pits and canals, to the fact that between the ancient wall which stretches from west to east, and the wall along the Khan-es-Zeit there exists a link through the "threshold of the gate" discovered there, etc. Studies of the underground canal stretching

<sup>20</sup> Continuing. For the beginning see *JMP*, 1988, No. 1.



from the Coptic monastery and adjoining the Church of the Holy Sepulchre in the eastern direction brilliantly corroborated the theory of the Russian archaeologists concerning the existence of a "second Jerusalem wall". All of the 14 indicated hollows (called "cisterns") and the underground Church of St. Helena Equal to the Apostles are remains of part of the ditch before the city wall east of the Church of the Holy Sepulchre.

Modern Biblical archaeology recognizes the remains of the columns in the Russian Compound as the beginning of the St. Constantine structures, thereby tracing from here the entire complex of buildings to its limits—the western wall of the Church of the Holy Sepulchre. All the researchers come to a consensus that the propylaea (including the framework of our columns), the atrium with the basilica, and the anastasis were situated consecutively, beginning from the east. When translating the text of *The Basilica of the Cross*, Archimandrite Antonin made particular note of the "majestic open area surrounded by porticos on three sides". Thus clarified was the thought of Emperor Constantine, who in the 4th century pursued the goal of cordoning off the sacred places of the suffering and death of Christ, and of providing the surviving commemorative remnants for veneration by Christians. Although the builders knowingly violated the form of the basilica, they did not remove the hill of Golgotha, the Holy Sepulchre, the sepulchre of Joseph of Arimathea, and other shrines. St. Cyril of Jerusalem built, opposite the ancient destroyed Jerusalem, the New Jerusalem, as is evidenced by many historians, including Eusebius of Caesarea.

Like the ancient Jerusalem, the New Jerusalem was to represent a walled space similar to a city, a new shrine "opposite the ancient one" for cordoning off the new tabernacle—the cave of the Holy Sepulchre. A mighty five-nave basilica similar to the one at Bethlehem subordinated to itself the yards and porticos. The large basilica in the yard of the city of New Jerusalem was identified with the basilica of the Resurrection. The Church of the Resurrection is the former anastasis—a round church in the rotunda of the Holy Se-

pulchre, which is evidenced by St. Cyril of Jerusalem and the unknown author of the essay *The Basilica of the Cross* (circa 530). The modern Church of the Resurrection stands partly on the site of the ancient round anastasis, while the Church of the Cross is situated on the site of the invention of the Cross of Christ by Empress Helena. New Jerusalem is considered a place of particular purity even despite the eclectic mixture of different architectural styles.

Emperor Adrian (117-138) built the pagan temple of Jupiter on the ruins of the Temple of Herod fifty years after the latter had been destroyed.<sup>21</sup> In 363, during the reign of Emperor Julian the Apostate, the Jews were permitted to begin the restoration of the Temple of Solomon on its ancient site. However, after the old foundation was opened and the first stones placed on it, a strong earthquake tore them down, and the builders scattered in fear.<sup>22</sup>

Thus, the Orthodox archaeologists established the New Jerusalem of Constantine as a large open space surrounded by a high wall similar to a city wall, along which majestic closed galleries stretched on its inner side. Inside were individual monuments (the anastasis, Golgotha, etc.) including the remains of the garden of Joseph of Arimathea, which were completely independent of it.

The basilica was located in the eastern half of New Jerusalem, opposite the former Temple of Solomon. Bordeaux wayfarer called the round church on the Mount of Olives a basilica; consequently, New Jerusalem likewise had the right to be called a basilica even by dint of the one round church—the anastasis.

The restoration of New Jerusalem, which had been destroyed by King Khosrau of Persia, was first carried out by Patriarch Modestos and is known to us from an account by Arculf (670). Caliph Omar also played a role in the preservation of the shrine. According to Patriarch Eutychios of Alexandria, when Caliph Omar seized Jerusalem in 638, during the reign of Patriarch Sophronios, he visited New Jerusalem and sat in state on the holy place in the Church of the Holy Sepulchre. As the explained to Patriarch

Sophronius, when the time for prayer (namaz) arrived, the caliph wanted to offer a prayer outside the church so as not to evoke the alienation of the Muslims. It was only at the third time that the caliph chose the steps of the Church of St. Constantine, by its eastern gates, as the place of namaz. Now this site of the propylaea of St. Constantine has become sacred for Muslims; a majestic Omar's Mosque was erected here.

The removal of the eastern part of New Jerusalem from the possessions of the Christians reduced considerably the area of the reconstruction being carried out by the Orthodox Church. Subsequently, when Hegumen Daniil was travelling about the city he found only a small chapel instead of the great eastern colonnade. Yet during the times of St. Constantine there were three gates here, one of which dates back to the old Jerusalem: the so-called "gate tower"<sup>23</sup>.

In Russ, structures were built from ancient times which reflected the promises of the Revelation of the Apostle and Evangelist St. John the Divine regarding the Heavenly Jerusalem. Twelve-towered kremlins (citadels) constructed in the image of New Jerusalem appeared everywhere. Sources of information about the St. Constantine structures were the "journey" of pilgrims or the testimonies of Orthodox guests (e. g., Patriarch Makarios of Antioch; 17th century). Novy Jerusa-

lem in Russ with its walls and underground premises was recreated on their basis.

In the mid-17th century Patriarch Nikon revived in Russ the traditions of the cross-cupolated church, the traditional five cupolas in church architecture. At his residence outside Moscow—the Monastery of the Resurrection on the Istra River—the Patriarch built a "heavenly city". The Church of the Holy Sepulchre was recreated from a silver copy in the centre of a vast area.<sup>24</sup>

Today Omar's and El Aqsa mosques stand on an area around which a struggle for the restoration of the old Jerusalem temple erupted. The El Aqsa Mosque was set on fire in this struggle in 1969. Back in 1809 the Church of the Holy Sepulchre had been set on fire for a similar purpose, "to let some part of it burn so as to build a better and larger one". This occurred in late September, at four o'clock in the morning, when the cupola over the Holy Sepulchre was engulfed in flames.

It should be remembered that even Napoleon with his troops was unable to ascend Mt. Moriah, where the Temple of Solomon once stood and now Omar's Mosque is located. It is only through joint efforts that the international community can protect the spiritual treasures which belong to the whole of humanity.

## NOTES

<sup>20</sup> We adduce a survey of these works, which were published in *Pravoslavnye Palestinskie sborniki* (Orthodox Palestinian Collections): 2nd instalment—V. N. Khitrovo. "Bordossky putnik 333 g." (Bordeaux Wayfarer, 333); 3rd instalment—M. A. Venevitinov. "Zhitie i khozhdenia Daniila, Russkoi zemli igumena" (The Life and Pilgrimages of Daniil, Hegumen of the Land of Russia). Part I, 1106-1107; 5th instalment—Archimandrite Leonid. "Puteshestvia svyatogo Savvy, arkhiepiskopa Serbskogo, 1225-1237 gg." (The Journeys of St. Sava, Archbishop of Serbia, 1225-1237); 6th instalment—Archimandrite Leonid. "Khozhdenie gostya Vasilia, 1465-1466 gg." (The Pilgrimage of the Guest Vasilii, 1465-1466); 8th instalment—G. S. Destunis. "Rasskaz i puteshestvie po svyatom mestam Daniila, Metropolita Efesskogo, 1493-1499 gg." (The Story and Journey of Metropolitan Daniel of Ephesus to the Holy Places, 1493-1499); 9th instalment—M. A. Venevitinov. "Zhitie i khozhdenia Daniila, Russkoi zemli igumena" (The Life and Pilgrimages

of Daniil, Hegumen of the Land of Russia). Part II. 1106-1107, with illustrations and plans; 11th instalment—V. G. Vasilyevsky. "Povesenie Epifania o Ierusalime i sushchikh v nem mestakh i poloviny IX veka" (Narration by Epifanius about Jerusalem and the Places of the First Half of the 9th Century in it). With plans; 12th instalment—S. V. Arsenyev. "Khozhdenie Ignatii Smolnyanina, 1389-1405 gg." (The Pilgrimages of Ignatii Smolnyanin, 1389-1405); 14th instalment—L. V. Stojanovich. "A Serbian Account of the Holy Places of the First Half of the 17th Century"; 15th instalment—Archimandrite Leonid, "Skazanie Epifania mnikha o puti k Ierusalimu, 1415-1417 gg." (The Narration of Monk Epifanius of the Road to Jerusalem, 1415-1417); 18th instalment—Khr. M. Loparev. "Khozhdenie kuptsa Vasilia Pozdnyakova, 1558-1561 gg." (The Pilgrimage of the Merchant Vasilii Pozdnyakov, 1558-1561), illustrated, et al.

<sup>21</sup> The founder of the city of Jerusalem was Melchisedek of the Old Testament, which is



Hebrew means "King Jupiter". After their return from Egypt the tribes of Judah and Benjamin conquered this city and established their citadel—Zion—there. The square citadel there resembles the New Jerusalem described by the Apostle John the Divine in Revelation, which descends from a cloud on which the names of all 12 tribes of the sons of Israel are written.

<sup>22</sup> See: Rufinus. *Historiae Ecclesiasticae Libri* XI. 1, 37.

<sup>23</sup> The Church of St. Aleksandr Nevsky was erected on the site of this tower in the 20th century through the efforts of the mission and the Orthodox Palestinian Society.

<sup>24</sup> Archpriest Lev Lebedev. "Patriarch Nikon".—*Theological Studies*, Nos. 23, 24.

Archimandrite AVGUSTIN,  
Deacon ALEKSANDR MUMRIKOV.

A. SOLOVYEV  
(To be continued)



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#### ERRATUM:

JMP, 1988, No. 1, p. 3, lines 5-6 (from bottom) should read: Bishop Dr. KAROLY TOTH, President of the Christian Peace Conference; Budapest

## The Moral Foundations of Spiritual Perfection

The Lord endows a priest hearing confession with the grace-giving gift of spiritual judgment. St. Paul calls it *discerning of spirits* (1 Cor. 12. 10). At confession this gift is mirrored in the "exhortation of the spiritual father following the confessing by the penitent of his sins", which formally takes place in the order following the Dismissal. In practice, however, the priest has a greater opportunity to utilize the moral impact of the exhortation not after the Dismissal but prior to the reading of the prayer of Absolution to the penitent.

The exhortation represents an explanation by the priest of how his spiritual children should act further, of what they should do to uproot their sinful ways. What contributes to the success of the exhortation, aside from prayer to God, is a knowledge of the moral foundations of human nature (moral standard with its sense of good and evil, moral law, requirements of conscience, duty, responsibility, free will, honour, justice, and so on), by means of which both the pastor and the Christians master the experience of salvation amassed by the Holy Church.

In our examination of the moral underpinnings of human nature we shall draw on the extremely rich experience of pastoral practice and knowledge of the essence of the human heart, experience which is reflected in the work by professor of the Moscow Theological Academy Archpriest Aleksandr Vetelev, D. D. (1892-1976) entitled "On Morality in General and Natural Morality in Particular" (Zagorsk, 1970, typescript). By availing himself of this experience, each priest will be able to find the "key" to the exhortation, which proceeds from the heart of the pastor to the hearts of the flock.

### The Lofty Dignity of Man

Each person has a lofty dignity as a special creation of God. The first pages of the Bible point to this dignity.

They begin with the creation of the world and of man. According to them man is created differently from the rest of the world.

The whole world and all types of life on earth are created by the command of God *let there be*. These words were used with the creation of light (Gen. 1. 3), the firmament (v. 6) and the heavenly bodies (v. 14). With the divine word *let the earth bring forth*, life was given to verdure, to grass, herbs and trees (vv. 11-12). The command *let the waters bring forth* (v. 20) inaugurated the existence of all living souls inhabiting the waters, creeping upon the earth beings living on land and in the air. These living souls were fish, birds and a diverse multitude of other animals.

The creation of man himself was elevated to a special plane of the creative actions of the Lord God. The main element here was the preceding counsel of the Holy Trinity. God said, *Let us make man in our image, after our likeness and let them have dominion over the fish of the sea, ... and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth* (Gen. 1. 26). *So God created man in his own image.... male and female created he them* (v. 27).

Three chief ideas about the dignity of man are obtained from the fact of the special creation of man. First, man is created in the image of God. Second, he is created corporally from the earth and receives the breath of life from God. Immediately after creation man is brought into contact with the environment and vested with the right to *have dominion over* it and its inhabitants. And third, as a result of his status in the world man becomes an intermediary between God and the created world.

By virtue of his composition as an earthly status man is a spiritual-corporal being. At creation man receives a body perfect in its organisation and a soul endowed with special properties.



for communion with the surrounding material world. Special spiritual capacities enable the soul to guide the physical body and the external material world through the mind and the nervous system.

"The soul," says St. Anastasius of Sinai, "proceeded not from the earth, air, water... or from any other corporal essence, visible or perceived, but from the most pure, eternal, inexplicable, invisible, ...immortal, impalpable, intransient and incorporeal nature of God. It was created and originated through divine blowing... having come forth as if from some living and life-giving source of life... I shall make bold to say that our rational-verbal soul has been given unto us from the Creator of all God the Word, being blown into us from His Most Holy Lips, implanted into our hearts from the Heart of God, made soulful from the Soul of God, and endowed with intellect from the Intellect of God. Therefore, as having proceeded from, and having been born of, the Most Incomprehensible God through the lips and divine blowing, it... is the only one of the whole of creation to reflect in grace the properties of divine nature" (*Slovo ob obraze Bozhiem* (Oration on the Image of God). *Bogoslovsky Vestnik* (Theological Herald), July-August, 1915, pp. 393-394).

In its activity the soul depends not only on God, Who created it, but also on the spirit built into it. The spirit is the concentration of God's image and of the spiritual self-consciousness of man. A profound need for contact with God and with the spiritual world is intrinsic to the spirit. And the spirit begins to develop and unfold in man.

The word "spirit" (*pneuma*—Greek) ordinarily designates some imperceptible essence in a being, some life-giving source, something proceeding from the being apart from the will and which at the same time is more than everything else the being proper.

As the spiritual source of life, the spirit of a person also influences the flesh; it does not do so directly, but through the soul, through its spiritual vigilance and purposefulness. The soul has an intellect, a conscience, a sense of good and evil, of dignity and of responsibility for the entire course of human life. The invoking voices of the intellect, conscience, duty, etc., with

their resonance prompt the soul to help man in his struggle with the flesh. Woe to the soul if it acts at one with the flesh, intensifying its desire with its complicity and approval. In this case it has disregard for the intellect, conscience and duty, whose voices proceed from the innermost depths of the human spirit. Therefore, the greatest responsibility in our lives devolves upon the soul for which side it supports and whose interests it champions. If, however, it concerns itself with the incessant perfection of a person's spiritual forces, it promotes the strengthening and development of his truly lofty dignity, a dignity which corresponds to the spiritual and moral foundations of his nature.

In order to gain a better understanding of how the moral nature of a person manifests itself, it is necessary to examine the meaning of the word "morality". It is formed from the word "mores". Reflected in mores are common properties of human nature, permanent aspirations of the intellect, emotions and will, and also predominant habits and skills.

The morality of a person is usually like his mores. If people are not introduced to education, culture and developed societal life and live only a natural life, their morality normally corresponds to their mores. Thus, self-centred and malevolent people are usually egoistic, cold and ill-disposed towards others. Thus their morality will be base, unkind and socially harmful.

According to the definition of Prof. M. Tareyev, "morality is a person's attitude to man and society". To progress and develop, i. e., to improve man's attitude to fellow man and society is intrinsic to morality.

This attitude is based on a sense of good and evil, i. e., an examination thereof from the standpoint of good, if it is built into this attitude, or of evil, if the attitude is such. Underlying a person's attitude to the physical environment, on the one hand, is an aesthetic sense (sense of beauty), and, on the other, a utilitarian sense, i. e., a sense of the economic benefit which the environment gives man.

Underlying man's attitude to his fellow man is a moral sense of good and evil. According to Christian teaching, a person must not be for another person a means for attaining selfish

goals; his constant aim should be to grow from strength to strength by helping others, thus becoming likened unto the Heavenly Father.

Natural morality is rooted in the very nature of man and comprises an essential internal need of his God-created nature.

This morality would have been sufficient if man had not fallen and not distorted his spiritual-intellectual nature.

It would have been sufficient because prior to the Fall of the first people the Lord was in constant communication with man.

However, man fell, and this direct link and talks between God and man ceased. God began speaking with man not directly, but through the Prophets. It was they who communicated to people the commandments and the laws of a life worthy of God and man. Thus appeared Divine Revelation.

When, however, the norms indicated through them ceased finding the proper inner response in the life of the Jewish people, the Son of God came to earth and was incarnated. Having embarked upon public ministry, He spent three and a half years teaching the Jewish people, working miracles and providing spiritual nourishment to those who came to Him. Thus appeared the teaching of the Saviour, which contained both dogma and moral admonition.

All the attention of the Christian religion is focused on its main subject or being—God, His properties and providential attitude to the world and man. Religion links man with God through a certain cult: liturgical offices and ceremonies, the Sacraments, public and individual prayer, pastoral preaching and Church laws necessary in

Christian life. Hence a religious person is a person who believes in God and His grace-bestowing help and lives according to this belief and with this help.

His moral consciousness is an essential part of his religious consciousness. It touches upon all moral-spiritual norms of human life. These norms obtain from the religious consciousness and determine a person's moral attitude to God, himself, the people around him and the rest of the world.

Thus, morality is rooted in the very nature of man. It is inborn in us. Its foundations are laid in our being and ensure lofty human dignity. These foundations are intrinsic to all people, they are universal. They include moral attraction, moral need, a moral standard with a sense of good and evil, etc. These foundations communicate to each person an inner demand, namely to harmonize everything in his life with moral laws.

Aside from natural morality, there is God-revealed, Christian morality, morality given to us by Jesus Christ. Each Christian draws from it knowledge and grace-giving strength for fulfilling in his personal life all moral rules and norms. Taking into account the lofty dignity of man, the pastor in his exhortation directs a person's attention to the inner processes of his natural and spiritual life, thus guides the Christian to the highest perfection, which is expressed in the words of Christ:

*Be... therefore perfect, even as your Father which is in heaven is perfect* (Mt. 5. 48).

Archpriest ALEKSANDR VETEL'EV  
(† 1976)

Archpriest GENNADIY NEFEDOV

(To be continued)





Magnifications from the Service of the Baptism of Russ  
TO THE MOST HOLY TRINITY

Znamenny Chant

C. A. Вел и - ча - ем Тя, Три и по - с та - с - ный Вла - ды - ко,  
Т. Б. ве - ро - ю пра - во - сла - в - ной Зем - лю Рус - скую о - за - рив - ша - го и свя - тых  
срод - ни - ков на - ших сон - м ве - лий в ней про - сла - вь - ша - го.

TO THE MOTHER OF GOD

Kiev-Pechery Lavra Chant 1

C.  $\frac{1}{2}$  T.  $\frac{1}{2}$  A. До - стой - но е - сть ве - ли - ча - ти Тя,  
Б. Бо - го - ро ди - це, Зем - ли  
Рус - ские Цари - цу Не - бес - ну - ю и лю - дей  
пра - во - сла - в - ных Вла - ды - чи - цу Дер - жав - ну - ю.

TO THE MOTHER OF GOD

Znamenny Chant

C. A.   
 Т. Б.

Ве-ли-ча - ем Тя, Пре-свя-тая Де-во Бо-го-ро-ди-це,  
 весь мир сми-ре-нию и чистоте на-у-чив-шу-ю и Зем-лю Рос-сий-ску-ю,  
 я-ко у-дел Твой, всег-да со-хра-ня ю-щу-ю.

TO THE RUSSIAN SAINTS

Kiev-Pechery Lavra Chant

<sup>1</sup>/<sub>2</sub> C. T.   
 А.   
 Б.

У-бла-жа - ем вас, свя-ти-и срод-ни-цы на - ши,  
 зем-лю Рус-скую добродетельми вашими о - за-рив - ши-и и об-раз  
 спа-се - ни-я нам светоявлен-но по - ка-зав-ши-и.

<sup>1</sup> Arranged by N. Nosov.

<sup>2</sup> Arranged by Archimandrite Matfei (the Trinity-St. Sergiy Lavra).



## WE CHOOSE LIFE!

Metropolitan FILARET of Minsk and Byelorussia  
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Novosti Press Agency Publishing House has put out a collection of articles entitled "We Choose Life" (in Russian, English, German and Spanish) by Metropolitan Filaret of Minsk and Byelorussia, a Permanent Member of the Holy Synod of the Russian Orthodox Church and Head of the Department of External Church Relations of the Moscow Patriarchate. Metropolitan Filaret is a prominent hierarch, theologian and the author of a series of studies on problems of Christian ecumenism and work for peace, including: "The Theological Basis of the Peacemaking Activity of the Church" (*Theological Studies*, No. 7, Moscow, 1971) and "The Inter-Religious Peacemaking Activity of the Russian Orthodox Church" (*JMP*, No. 3, 1985).

The Collection under review consists of three sections: 1. "Let Us Save the Sacred Gift" (pp. 5-20); 2. "The Church Rings the Tocsin" (pp. 21-41); and 3. "A Millennium of Service" (pp. 42-71).

In the article "Let Us Save the Sacred Gift" (pp. 5-11) Metropolitan Filaret expounds a modern theology of peace, which the Christian Churches have adopted on the basis of the moral principles of the Holy Scripture of the Old and New Testament: *Thou shalt not kill* (Ex. 20. 13) and *Thou shalt love thy neighbour as thyself* (Mt. 22. 39). "Our religious duty is to spare no effort to preserve the sacred gift of life and to save our ancient planet which is constantly being transformed by man's genius and labour," the author stresses (p. 7). "The Church of Christ, which views life as God's greatest gift, is called upon to be that force of restraint (2 Thes. 2. 7) that can prevent suicidal nuclear destruction and bar the road to a nuclear Apocalypse. *The word of reconciliation* (2 Cor. 5. 19) and the condemnation of the enemies of peace (Hab. 2. 12) has been the Church's calling in society both in the past and at present" (p. 8).

The emergence and exacerbation of 20th-century global problems, the overriding one of which is still the problem of preserving peace and effecting disarmament, Metropolitan Filaret indicates further on, prompt the Russian Orthodox Church to energetic efforts for peace. At the initiative of the Russian Church follo-

wers of all the Churches and religions in the Soviet Union have become involved in the noble and sacred endeavour for peace (pp. 9-10). They are working to overcome mistrust and suspicion in relations among peoples and states, and to efface and reject the image of the USSR and other socialist countries as the enemy, an image that is being created by the opponents of peaceful coexistence. Today the issue of "war or peace" is for mankind an issue of "life or death". We choose life, but to make a choice verbally is no longer enough. What is needed is action, for *faith without works is dead* (James 2. 20).

In the article "On War and Peace in the Nuclear Age" (pp. 11-17). Metropolitan Filaret deals with a message of the same name from the Holy Synod of the Russian Orthodox Church, which was adopted on February 7, 1986 (*JMP*, No. 6, pp. 2-20). The message was a highly important policy-making document, a guide to action for many millions of the Orthodox faithful both in this country and abroad. It states definitively that Christian work for peace must not boil down solely to the struggle against the threat of war; creating peace means creating a just world, affirming fraternity among peoples and promoting the mutual enrichment of their cultures. In this connection, notes Metropolitan Filaret, "there is a broad field here for ecumenical cooperation among Christians, for inter-religious peacemaking and for cooperation with the non-religious social groups and forces working to establish a just and durable peace on Earth" (p. 14). The Soviet government is cogently and persistently striving to prohibit and eliminate nuclear weapons. It has advanced a profoundly substantiated and all-encompassing programme for their stage-by-stage complete elimination by the year 2000. This stand is deeply consonant with the Christian attitude to the problem of war and peace. It is noteworthy that at the World Conference "Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations", held in Moscow in 1977, an appeal was made on behalf of the Russian Orthodox Church to all Christians to begin preparations for a great and sacred event—the 2000th anniversary of



the coming into the world of our Lord Jesus Christ—and to proclaim the time remaining until this celebration years of peace (p. 16).

In the article "An Appeal to Mankind's Conscience" (pp. 17-20) Metropolitan Filaret touches upon the contribution the Russian Orthodox Church has made to the efforts to enhance security and cooperate for peace on the part of all peoples, especially the peoples of the Soviet Union and the United States. He stresses that "our Church does not overlook any of the urgent issues of our time" (p. 19). Metropolitan Filaret focuses in particular on the incompatibility in principle of Christianity with any manifestation of national enmity and racial discrimination, and also any hatred or contempt towards people of different races or creeds.

In the section "The Church Rings the Tocsin" Metropolitan Filaret speaks about the landmarks in the sphere of cooperation for peace between the Russian Orthodox Church and the Churches and religious associations on the territory of the Soviet Union and throughout the world, beginning in May 1952, when Zagorsk hosted the first conference of all Churches and religious associations in the USSR, which was devoted to the issues of defending peace. At one of these forums, in September 1975, His Holiness Patriarch Pimen advanced an initiative for holding a world peace conference of religious workers. Such conferences were held in June 1977 and May 1982 in Moscow. Metropolitan Filaret points to the intransigent importance of the main outcome of the conferences, namely, the conclusion that nuclear war can and must be prevented, and religious workers are called upon to do all in their power to make this a reality (pp. 26-27).

Further on the author examines round table sessions on issues of the economic and moral consequences of a nuclear freeze (March 1983), the militarisation of outer space (April 1984), and possible natural cataclysms as a result of nuclear war (February 1985), and also on the connection between the arms race and hunger and poverty in the world (May 1986) (pp. 28-32). The sessions, which had been organized by the Working Presidium of the World Conference of 1982, were held in Moscow with the participation not only of religious workers and theologians but of lay experts as well. The participants in the sessions arrived at the unanimous conclusion that the development and production of new deadly types of weapons are consuming enormous resources, thereby hampering humanity's normal economic development and leading to the im-

poverishment of all nations.

In the article "Inter-Christian Links" (pp. 31-35) Metropolitan Filaret examines the contribution the Russian Orthodox Church has made to the implementation of the peace programmes of the World Council of Churches, the Christian Peace Conference, the Conference of European Churches and other international ecumenical and peace organizations.

The article "A Bridge Across the Ocean" (pp. 35-37) is devoted to the broad links between the Churches of the USSR and the USA, above all between the Russian Orthodox Church and the National Council of the Churches of Christ in the USA, and to their joint efforts for greater understanding and for peaceful development between our two peoples.

The cooperation of the Russian Orthodox Church in her ministry for peace with all peace supporters, non-believers as well, is the subject of the article "Together with All People of Goodwill" (pp. 37-41). A graphic and inspiring illustration of this cooperation was the International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity" which was held in Moscow from February 14 to 16, 1987.

The final section of the book, entitled "A Millennium of Service", is a historical essay devoted to the indissoluble unity between the peacemaking and patriotic ministry of the Russian Orthodox Church from the outset of her canonical existence (988) to the present. Narrated here is the present-day structure of the Russian Orthodox Church (pp. 61-63), her monasteries and convents (pp. 64-66), and relations with the state (pp. 66-70). Acknowledging the continued improvement of socialist democracy in the USSR, Metropolitan Filaret emphasizes: "Our pastoral activities are largely devoted to strengthening the civic responsibility of religious people, their conscientious attitude towards work, the undeviating observance of high ethical standards in family and public life, and genuine patriotism and peacemaking" (p. 70).

The publication of the collection is testimony to the great personal contribution Metropolitan Filaret has been making to the peace efforts of the Russian Orthodox Church and to the work of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace. As Chairman of this committee, which was formed in December 1983, Metropolitan Filaret is working to deepen the peacemaking cooperation between the religious organizations in the Soviet Union and those abroad.

V. NIKITA





Shrine with the relics of St. Aleksey of Moscow  
in the Patriarchal Cathedral of the Epiphany



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